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The Book of Wisdom and Lies

by Sulkhan-Saba Orbeliani

Translated into English by John Oliver Wardrop
(London, 1894)

A TABLE OF THE CONTENTS OF THIS BOOK.

		page
Introduction		x
I.	The King of Khorasan and the Chinese Jew	2
II.	The ass, the ant, and the dog	8
III.	The beggar's dream	9
IV.	The avaricious rich merchant	11
V.	The man who put water in a sieve	14
VI.	The drowning man	14
VII.	The luckless merchant	15
VIII.	The eunuch of Aleppo	20
IX.	The chief vizier of the Indian king	21
X.	The pious sinner	24
XI.	Teeth and no teeth	24
XII.	The bitterest and the sweetest dish	26
XIII.	The son of the nobleman of Bechi	26
XIV.	The Laodicean king & the painter	29
XV.	The thievish tailor	30
XVI.	The two mullahs	31
XVII.	How the fox made a pilgrimage	33
XVIII.	The deaf men	37
XIX.	The mountaineer and the walnut tree	38
XX.	The dog and the cock	39
XXI.	Shirvan-Shah and his vizier	43
XXII.	The man and the bear	45
XXIII.	The ill-tongued courtier and the king	46

page

XXIV. The caliph of Bagdad and the poor Arab 48
XXV. The king who sought for a man without sorrow or care 50
XXVI. The Arabian king in the stable 52
XXVII. The son of the King of Kobulet'hi 53
XXVIII. The Roman in the bath 53
XXIX. The grand duke's son 54
XXX. Cæsar's general 55
XXXI. The stonecutter who became rich 55
XXXII. The rich Persian merchant 57
XXXIII. The son of the King of Wallachia 59
XXXIV. The grandee of Bughdan 60
XXXV. The beardless beggar 64
XXXVI. The king's counsel to his thirty sons 68
XXXVII. The wolf and the ass 70
XXXVIII. The thief of Tabriz 71
XXXIX. The tithing-man of Clarjethi 71
XL. The oyster and the crab 73
XLI. The fruiterer of Bagdad and the shepherd 73
XLII. The man that buried gold in the earth 76
XLIII. The legacy of lead 77

		page
XLIV.	What the poor man said	79
XLV.	How the king proved his three sons	80
XLVI.	The two brothers	81
XLVII.	The king in the ditch	82
XLVIII.	The camel and the ass	84
XLIX.	The king and Death	85
L.	Sultan Selim	86
LI.	The ready-witted man and his shrewish sister-in-law	87
LII.	The two brothers who were liars	91
LIII.	The men from Ispahan, Gilan, and Ganja	93
LIV.	The blind man & the man who could see	94
LV.	The ass, the tiger, the fox, and the wolf	96
LVI.	The Indian king and the barber	99
LVII.	The three brothers: plough-man, weaver, and tailor	100
LVIII.	The goat, the wolf, and the bundle of hay	103
LIX.	How three men and their wives crossed a river	104
LX.	How three brothers divided thirty goats	106
LXI.	The king who deified himself	107
LXII.	The tortoise and the scorpion	108
LXIII.	The fox and the fleas	109

		page
LXIV.	The rich man who became poor	110
LXV.	The two cellarmen	112
LXVI.	The tinker and his ass	113
LXVII.	The Christian and the Jew in Constantinople	115
LXVIII.	The mowers of Darband	117
LXIX.	The mullah of Gilan	117
LXX.	The two rich rivals	118
LXXI.	The jinjraka bird	120
LXXII.	Why the crane stands on one leg	120
LXXIII.	The fox and the crane	121
LXXIV.	The devil in the form of a mule	122
LXXV.	The blacksmith of Damascus and the judge	124
LXXVI.	The Persian merchant and the Indian merchant	125
LXXVII.	The storks and the geese	127
LXXVIII.	The hermit philosopher	130
LXXIX.	The bear & the two huntsmen	131
LXXX.	The orphan and his mother	131
LXXXI.	The King of Langaruthi and the smith	132
LXXXII.	The barber	134
Tales of Italian Painters.		
LXXXIII.		136
LXXXIV.		137
LXXXV.		138
LXXXVI.		139

page

The Stories of Three Unhappy Married Men.

LXXXVII. 139
LXXXVIII. 140
LXXXIX. 141

The Stories of the Ten Surgeons.

XC. 142
XCI. 142
XCII. 143
XCIII. 143
XCIV. 144
XCV. 146
XCVI. 146
XCVII. 147
XCVIII. 149
XCIX. 150
C. The man who rolled a stone up and down a hill 152
CI. The two men with the two loaves 152
CII. The handsome huntsman and his kinsfolk 154
CIII. The headless hawk 157
CIV. How the liars received the truth 158
CV. The blind harrier 158
CVI. Heredity 159
CVII. The man with the sauce-pan head 159

page

CVIII. The gold-bearing ass, the hand-mill, and the pumpkin 160
CIX. Abdul Azim the dervish and his talisman 163
CX. The man who discovered his wife's faithlessness 165
CXI. A living man buried with his dead wife 167
CXII. Six stories of giants & giantesses 171
CXIII. The Indian acrobats and conjurers 176
CXIV. The cave of talismans 178
CXV. The sorcery of an Indian surgeon 178
CXVI. The magician and his pupil 184
CXVII. The poor man's prayer 186
CXVIII. The two foes 186
CXIX. The man who had nothing to do 188
CXX. The serpent, the man, the tree, the ox, and the fox 189
CXXI. The man and the two serpents 191
CXXII. The poor man and the rich man 192
CXXIII. The caliph of Bagdad and the Arab 193
CXXIV. The brave youth & the brigands 195
CXXV. The innkeeper & the rich merchant 197
CXXVI. How three blind beggars were robbed 200

		page
CXXVII.	Magistros, Cæsar's courtier	203
CXXVIII.	The king who fled with two servants	205
CXXIX.	The Indian bird t'hat'hvali	208
CXXX.	The salamander	209
CXXXI.	The three companions	210
CXXXII.	The pot of oil	211
CXXXIII.	The two dervishes in Ispahan	212
CXXXIV.	The peasant and the three serpents	213
CXXXV.	The three brothers	215
CXXXVI.	A false wife & a false saint	216
CXXXVII.	(Omitted)	220
CXXXVIII.	The man who understood the language of beasts	220
CXXXIX.	The goat, the fox, the wolf, and the two dogs	223
CXL.	The industrious workman and his 'fate'	225
CXLI.	The king, the gardener, the nightingale, and the snake	227
CXLII.	The hermit and the child	228
CXLIII.	The lion which was brought up by a cat	230
CXLIV.	The weeping & the laughing philosopher	230
CXLV.	The two harriers, the fox, and the mice	231

page

CXLVI. The poor man who took the cadi for his ass 232
CXLVII. The man, the ass, the magpie, and the wolf 235
CXLVIII. The two sportsmen and the bear 235
CXLIX. Qazvan-shah and his wife 236
CL. The king's last words to his son 239
CLI. The king and the gardener 241
CLII. The butcher & his customer 242
CLIII. The man who caught the demons 243
CLIV. The son of the self-made man 244
CLV. The new headman and the old one 246
CLVI. The snarling dogs & the wolf 247
CLVII. The merchant of Brussa and the dove 247
CLVIII. The king who gave up the throne to his son 250
CLIX. The hawk, the duck, and the partridge 252
CLX. The duck and the toad 252
CLXI. (Omitted) 253
CLXII. The faithful couple 253

INTRODUCTION.

AFTER Shota Rust'haveli's great epic poem, "The Man in the Panther's Skin," ∴ there is no book more popular among the Georgians than "The Book of Wisdom and Lies." The former is the most splendid monument of the reign of Queen T'hamara (1184-1212), the period when the Iberian race reached its highest degree of prosperity and refinement; the latter belongs to the eighteenth century, which ended in the destruction of Georgian independence, but saw the beginning of a revival of the national literature, which has progressed steadily up to the present time.

The title of the book, in the original, "Tsigni Sibrdzne-Sitzruvisa," may be translated in various ways, but the one here adopted is that for which there is the best authority. The author evidently means that he has the double purpose of instructing his readers by moral teaching, and amusing them with fiction. In the "Pantschatantra," "Hitopadesa," "Anvar-i Suhaili," "Conde Lucanor," and many other works, we

∴ For an account of this poem, and a general sketch of the history of Georgian literature, cf. "The Kingdom of Georgia," by Oliver Wardrop, 1888 (Sampson Low & Co.).

find a plan not unlike that of "The Book of Wisdom and Lies," but there is no reason to suppose that the latter is a translation, or even a conscious imitation. The expression of ideas in the form of stories is peculiarly characteristic of Oriental life, and is due, partly to despotism, which makes circumlocution the only safeguard of the outspoken, partly to the innate tendency of the Eastern mind to clothe its thoughts in fanciful garb. To a Western mind, the book is not unlike an Italian opera, with stories instead of airs.

The connecting story, or framework, is somewhat similar to a rocket: it rises brilliantly to a certain point, & then disappears in a shower of sparks. It is better, perhaps, to regard it merely as an introduction to a collection of witty & instructive apologues of the most varied character; the application of the tales to the subject under discussion is not always very apparent. There are not a few fairy tales (e.g. Nos. cviii., cix.), & there are many dealing with sorcery (Nos. cxiii. (c), cxiv., cxv.), but the majority are satirical or didactic. They are not all quite intelligible; many, no doubt, had reference to contemporary events, and others lose much of their humour in translation. Nevertheless, I believe that the collection, as it stands, will be found both interesting and instructive.

The Spartan theory of education applied

by Leon to Prince Djumber, in order to make him a humane ruler, is one of the most noteworthy features of the book. It is unfortunate that Djumber should, on many occasions, display an arrant priggishness, & that his references to Ruka's misfortune should be marked by indelicacy. Here & there I have been obliged to omit short passages, but none of them are as coarse as some pages in Swift. The "Stories told in the Land of the Liars" are a satire on Oriental courts, where despots are flattered, and are never suffered to hear the truth. Illustrations of social life are scattered through the book: for instance, Nos. lxxxvii.-lxxxix. will not be understood without a knowledge of the fact that an inheritance, even at the present day in many cases, is a joint and undivided possession of a whole family.

As regards the style of the original: it is so beautifully concise and epigrammatic, that no foreigner could ever hope to interpret it unaided. I have had the advantage of being able to use a literal Russian version, published for the benefit of students at the University of St. Petersburg, by my friend Professor Tsagareli. The Georgian text used by me is the one printed at Tiflis in 1892, and I must here acknowledge how much I am indebted to my sister for the help she has given me in the interpretation.

I take this opportunity of expressing my

most hearty thanks to Professor Tsagareli, for all the valuable assistance he has given me in my efforts to make known the literature of his nation in England.

Sulkhan Orbeliani, the author of this book, belonged to a family whose name occupies a large place in the history of Georgia; tradition says that they are of Chinese origin.** Sulkhan was the son of the Chief Justice of Georgia, and closely related to the royal house. He was born either in 1655 or 1658, and was still alive in December, 1725. In 1698 he became a monk, and assumed the name of Saba. King Kaikhosro (1709-1711) sent him on a mission to Khorasan, in 1710. Then, in 1712, he accompanied Vakhtang VI. to Ispahan, when that unfortunate prince went to ask Shah Husain to confirm his title to the throne of Georgia; the shah insisted that Vakhtang must renounce Christianity & make his subjects become Mohammedans. The prince firmly refused to do this, and was

** I have found biographical details in the following books: Al. Tsagareli: "Kniga mudrosti i lzhi," S. Pbg., 1878; "Journal asiatique," avril, mai, 1832, fevr. 1834; "Tsigni Sibrdzne-Sitzruvisa," ed. by N. Mt'hvarelishvili, Tiflis, 1892; preface to Orbeliani's "Karthuli Leksiconi," Tiflis, 1884; Tsagareli: "O grammat. liter. gruz. yazyka," S. Pbg., 1873.

sent captive to Kerman. In his troubles, Vakhtang determined to seek the aid of Louis XIV. of France; he therefore sent Sulkhan-Saba Orbeliani to Versailles as his envoy, accompanied by a French missionary named Richard.

Orbeliani was to beg of the French king that he would, through his ambassador in Persia, obtain the throne for Vakhtang without any change of religion; in return, he was to promise that the Catholic propaganda, & French trade, would meet with special favour in Georgia. Sulkhan escaped from Persia into Georgia in 1713, and had reached France by the beginning of 1714. In May he had two audiences of Louis XIV. It is said that, during his stay at the French court, Orbeliani became intimately acquainted with Lafontaine. On the 29th of July he reached Rome, on his homeward journey; he was kindly received by Pope Clement XI., who presented him with many relics, including a piece of the True Cross, & sent with him two Capucins and a Jesuit to aid in spreading Catholicism among the Georgians. He then visited Malta, & was the guest of the Grand Master. On the 19th of January, 1715, we find him in Constantinople, where he lived under the protection of the French ambassador, M. Desalleurs, till the 13th of May, 1716, & in July of the same year, after a journey of great hardship and peril, he was back in Georgia. In his own country

he was badly treated, & even summoned before an ecclesiastical council as a heretic, because he had embraced Catholicism, but the king protected him. He seems to have accompanied King Vakhtang VI. to Moscow in 1724, & to have died there in 1726. Materials for a complete biography are still lacking.

The following is a list of Orbeliani's works:
1. "The Book of Wisdom & Lies," ed. by Umicashvili, Tiflis, 1871, & Mt'hvarelishvili, Tiflis, 1892. An incomplete ed. at S. Pbg. in 1859, and another at Tiflis, 1892. Translated into Russian by Alexander Tsagareli, S. Pbg., 1878, but not into any other language, excepting a few short extracts in Mourier's "Contes et Légendes du Caucase," Paris, 1888.
2. "Travels in Europe," partly printed in the journal "Tziscari," Tiflis, 1852, and, with a Latin and French translation, in the "Journal asiatique" for 1832 and 1834. There is no complete MS.
3. A Georgian Dictionary, entitled "Karthuli Leksiconi," published in Tiflis, 1884, & adorned with a portrait. It is to be noted that 'Leksiconi' means literally 'Bouquet of Words.' The Dictionary contains about 25,000 Georgian words, many of them followed by long descriptive articles; the author tells us that it cost him thirty years of toil.

4. Some of the rhymed couplets in King Vakhtang's translation of "Kilila & Damana" (*i.e.* the Persian "Anvar-i Suhaili"), which was published in Tiflis in 1886. A Georgian version of this book had been made as early as the twelfth century. Orbeliani has used two of the tales in his "Book of Wisdom and Lies."
5. "The Gate of Paradise," a catechism.
6. "The Witness of the Holy Prophets."
7. "Lessons drawn from the Holy Scriptures."
These last three have never been printed.

The date when "The Book of Wisdom & Lies" was finished is not known, but it seems to be subsequent to Orbeliani's travels, since we find in the stories references to Rome, France, Constantinople, and titles like duca, granduca, magistros.

THE BOOK OF WISDOM AND LIES



ARMA GEORGIA

THE BOOK OF WISDOM AND LIES.



THERE was once a mighty monarch all whose great deeds no one can imagine. By his goodness and kindness he gathered up such a flood of mercifulness in his heart that the waters of the ocean were not one thousandth part as great. Violence and cruelty he wafted away from his heart by means of the breeze of the fear of God; by his generosity he overshadowed all, more than the rain-bringing clouds; in his gifts, scattered to all men, he outdid the rain of heaven. His warlike exploits and the terror thereof spread over the face of the whole earth, so that they were more feared than the thunderbolt. His mildness and affability endeared him to his folk; they grew to love those qualities of his so much that they thought them sweeter than is a mother's milk to her child. This great and exalted king was called Phonez. He had a vizier, who by his wisdom reached to heaven, by his understanding he measured the

whole length and breadth of the dry land, by his knowledge he pierced to the depths of the sea, the laws of winds and stars were written on the tablets of his heart. So sweet was his speech that it turned beasts into men, melted rocks as if they were wax, and made birds to speak like men. This vizier's name was Sedrak (i.e. Shadrach). The king greatly loved his vizier, and in his heart there was no sorrow nor trouble, excepting only that he had no offspring. One day he gave away to the poor countless treasures, that they might pray for a son for him. The king's eunuch was an irritable and cruel man; he was chamberlain, & a devoted servant of the king; his name was Ruka; he said: "No king ever gave away such a quantity of treasure!"

SEDRAK TOLD A TALE.

I. The King of Khorasan & the Chinese Jew

IN Khorasan there was a king, famous, good, prudent, generous, and merciful. One day he opened three treasure-houses, & summoned all his subjects, so that each of them, great & small, noble and beggar, might take thence for twenty hours as much as he could. All helped themselves, but those three treasure-houses were still not emptied. That day the king made a feast, and adjured his viziers to tell him if any of them had ever seen or heard of anybody like him for

generosity. Six viziers swore that they had never heard of anything like it, but the youngest vizier smiled. The king asked him: "Why dost thou laugh?" He asked the king to take an oath not to kill him. The king swore by his head. ∴ When the vizier was thus assured of his safety, he said: "In China there lives a Jew named Malkoz; he has a noble vassal, whose like for munificence has never been seen, and never will be." The king was exceeding wroth when he heard this, but since he had bound himself by an oath, he could not slay the vizier, yet he shut him up in a dungeon. Having done this, the monarch put off his royal robes, donned a common garb, & set forth to seek the munificent man of whom he had heard. He came to his abode. It was the custom of this man to take home with him any stranger he happened to meet; he washed him, dressed him in rich clothes, made him rest, gave him presents, and then let him go. One day he was walking in the neighbourhood of the city when he met the king, who looked like a beggar. He took him home, and dealt with him as he was wont to deal with others. When he had dressed him, he saw that his guest was of noble mien. He asked who and whence he was, and made him tell all his story. When he

∴ To swear by one's head, or by one's sun (i.e. on one's life), is still the common oath in Georgia.

found that he had a king in his house he fell to the ground, thinking himself unworthy, and besought forgiveness that he had not known him at once. He led him into a house the like of which the king did not possess; it was adorned in the most varied fashion: carpets and curtains were all of brocade. He made a feast for him: the vessels were all of mosaic of precious stones; all this he gave him. Nine days he entertained him; every day he took him into a better room, he gave him the best and most precious vessels, the feasts increased day by day in brilliancy, and everything he gave to the king. The king marvelled at the wealth and munificence of the man. On the ninth day he was taken into a room of such wondrous beauty that no pen could describe its loveliness: carpets, curtains, & vessels were all of precious stones; fair flowers and trees were also made of precious stones arranged according to their colours; all these he gave to the king. He gave him, besides, three singing girls, who for beauty of face and form, and sweetness of song, excelled all that eye had seen or ear had heard. When the king set out on his homeward journey he took with him none of these treasures save only a diamond cup, a wine-goblet of jacinth, a flower made of a precious stone, and the three singing girls. After thanking his host, he said: "By the mercy of God I will yet repay thee." He went away and came to his own

city; to the vizier, who was in prison, he gave the highest honours, and made a feast for him. The Jew who was lord of that wealthy man was a diviner, and when he knew all that had happened he was angry with his vassal, despoiled him, seized and handed him over to the headsman. While they were taking him to the scaffold, he begged his guard not to slay him: in his shoulder-piece there was set a gem of great price, and with this he purchased his life. The guards said to him: "Thou knowest that our lord is a wizard; if thou remainest above ground he will know this by his art of divination, and will slay us in thy stead; thus, therefore, shall we do with thee;" they thereupon put him in a box & buried him in a grave. ∴ The Jew made use of divination, but as he did not find him above ground, thought they had slain him. At that time there appeared robbers, who left neither house nor grave unsearched. They came to the place where the box was buried, & dug it up; in it they found the man, and let him go. He set out, travelled through many lands, and came disguised to the city of the King of Khorasan. The king was feasting on a lofty balcony, and the singing girls made music. One of the girls recognized her

∴ The word translated "grave" is Acldama, the Biblical Aceldama. Malkhoz, the Jew's name, is, of course, the Malchus of the Gospel.

former lord passing underneath; she wept, and let fall her harp. The king asked her: "What aileth thee?" She told him what she had seen. They sought out the man and found him: they bathed him, dressed him, and made him take his rest. Next day the king mounted his horse, set out, and took the man with him; he slew the Jew and gave all his possessions to his vassal. Thus did he pay him back for his kindness. ∴

"This tale I have told to show thee that no man can give away what others have not given away, nor, in truth, do any deed that others have not already done, and that God will let no good deed go without its reward. O Ruka, I wonder at thy words!"

When some time had passed, God was merciful, and gave the king a son such that the sun was envious of his brightness, the moon fifteen days old begged light of him, the stars were amazed at his twinkling. Black swallows' wings

∴ Munificence, the virtue extolled in the foregoing tale, is the trait in the Georgian character which foreigners will have the greatest difficulty in understanding. To us it seems folly, or worse, that monarchs should empty their treasure-houses, e.g. as Tinatina did on her accession to the throne (in "The Man in the Panther's Skin," by Rustaveli, the greatest of the national epics); but cf. Aristotle on the same subject.

(i.e. his eyebrows) were stretched beautifully on crystal (his face), pools of ink (his eyes) were fringed with reeds (eyelashes) of black stone, lily and rose bloomed one in the other. ∴ They called his name Djumber. When he was grown up, the king brought him out, showed him to the vizier Sedrak, and suffered all his subjects to see him. The vizier blessed him, and said: "O king, may God grant him long life, and may thy son be happy and blessed henceforth and for ever; may there be given to him the intelligence of the ass, the fidelity of the dog, & the strength of the ant!" When Ruka heard this, the eunuch was angry, and said to the vizier: "Why hast thou cursed the king's son? A vizier ought to be prudent, calm, eloquent, for a courtier must have five qualities: (i.) he must speak agreeably; (ii.) he must appease the angry, and not excite the wrath of the merry; (iii.) he must not let fall an angry or wicked word; (iv.) he must choose his time for saying anything; (v.) he must have a care that his words be pleasing to all". Sedrak looked at him and said: "What thou sayest is right, but when a man has lost the appurtenances of manhood he then becomes womanish; of this we have a sign in the fact that moustaches

Rules for courtiers

∴ These high-flown metaphors to describe beauty are not uncommon in Georgian literature.

And eunuchs

and beard do not grow after castration. A eunuch needs three qualifications: (i.) a womanly shamefacedness; (ii.) the power to hold his malicious tongue inside his teeth; (iii.) he must also know how to keep his master's secrets. I did not curse Djumber, as thou must soon hear if thou wishest.

II. The ass, the ant, & the dog

LEAD an ass through a dirty pool where it may become muddy, then dry up the pool; if thou canst make it go by that road again, then the ass is stupid. Take a lean, hungry dog from a poor man, and give it to a rich man to feed till it is fat, then let both of them call it; if it abandon its first master who starved it & go to him that made it fat, then it is faithless. Take an ant and keep it in a phial without food for twenty days, then let it out; if it cannot lift four times its own weight, then it is weak, and I am mistaken in my words, if not, why dost thou contradict me?"

They brought all three, and did what Sedrak had said; all happened as he had foretold. The king rejoiced at the words of his vizier and the merits of his son. One night the king dreamed that he saw a handsome lion-like youth, robust, manly, clear-complexioned, in stature like a cypress; the hyacinth (hair), just piercing through the skin, covered his face with

the first down of manhood: the youth said to him: "May God prolong the days of thy son! If thou dost not entrust me with his education (may it please thee!), no man will be fit for the task. If thou seekest me thou wilt find me, if not thou wilt be sorry." The youth gave the king his portrait on parchment, saying: "Seek me and thou shalt find me; I swear it by thy head!" and then he went away. The king awoke, & found the parchment in his hands, but nobody was near him. When he saw not that youth the king was as sad as if his son had died, & began to sob. Sedrak came in and found the king lying in bed with a frowning countenance, and said to him: "O king, many years have I dwelt under thy shadow, yet have I never seen thee so sad. May God avert this sickness from thee!" The king deigned to answer: "I am not sick, but I have dreamed a dream, and this it is that makes me pensive." Before asking about the vision, the vizier told him a tale.

III. The beggar's dream

THERE was once a beggar who had nothing in the world. He dreamed he had sixty sheep and wished to sell them. There came to him a man and offered five kelmanuris ∴ for each sheep;

∴ The following is a list of the Georgian coins mentioned in this book, with their approximate

but he asked six. While they were still haggling, the beggar awoke, and was sorry. So he shut his eyes again, and stretched out his hand to the buyer, saying: "Give me but two kirmaneulis and I will let thee have the sheep!" But who was there to give him the money, or to whom could he sell the sheep? ∴

Thus it is with every dream! "O king, why suffer thyself to be troubled by a snare of the devil?" The king answered: "My dream was not of such a kind." When he had told all, he gave the parchment into Sedrak's hands. The vizier marvelled at the beauty of the face,

value: Thumani equals 1 pound Eng. Phluri, a gold coin, (?) florin. Aspanuri, (?) a gold coin. One Marchili equals 3 Abazes, equals 3 (?) Aslanis, equals 6 Kelmanuris, or Kirmaneulis (derived from name of Kir (Kurios) Emmanuel Comnenos), equals 60 kopeiks Russian, equals 15 pence Eng. Tetri (lit. silver, Fr. argent), the smallest coin, either copper or silver; 5 copper Tetris equal about an eighth of a penny, 100 Tetris equal about twopence halfpenny. Bisti equals a halfpenny. Shauri equals 10 Phulis or Pharas, i.e. about a penny farthing.

∴ There is a similar story of which the famous Mullah Nasr-eddin is the hero. There are at least two Georgian collections of stories about the Mullah, published in 1892 and 1893.

and spoke these words: "If the man himself come not 'twill be hard to seek him out, for we know not the land he belongs to, nor did he give his name; how then can we find him? No man can hold back the wind with his hand; the lazy cannot overtake the eyes; whatever fate is destined to man by God, that fate will surely befall him."

SEDRAK TOLD A TALE.

IV. The avaricious rich merchant

THERE was once a wealthy merchant. He gathered up in his treasure-houses so much treasure that he lost count of it. Until he grew old he scarcely ate or drank or clothed himself decently. At length he said: "Now that I have gotten so much I will take mine ease; I will make merry, be glad, and spend." He went to one of his treasure-houses, but could not open the lock; he was angry, & began to scold; from the inside there came a voice: "Who art thou that openest the door? What wilt thou?" The rich man gave his name, and said: "They are mine, I wish to spend them." Then the voice answered: "If they were thine why hast thou not used them, and why hast thou not suffered thy wife and children to use them? Everything here belongs to Nazara the carpenter." Then the man was angry, and said: "Such a deed will

I do that neither he nor I shall have them." He borrowed money, got workmen to bring many great logs & hollow them out; in them he laid all his wealth, nailed up the holes, and threw the logs into the river Shaid. Now it happened that the carpenter lived in Bagdad, through which the Shaid flows. Early in the morning the carpenter went out to the river-bank, thinking: "Perhaps they will bring down a raft of timber." He saw that the river was carrying down a great log without a steersman. He hired watermen and sent them out; they brought the log and put it in the carpenter's yard. The man who had been rich followed the logs, wishing to know to whom fate would send them. He came up, and when he saw the log in the carpenter's yard, asked him: "Who art thou?" He answered: "I am the carpenter Nazara." Then the other said to the carpenter: "Let us take this log into the house." When they had dragged it in, he said to the carpenter: "Strike it with an axe, and let us see what is in it." As soon as he had cleft the log gems of all kinds poured out. The carpenter was pleased. The other man said to him: "All the logs are like this one; that wealth belonged to me, but God has taken it from me and given it to thee." The carpenter replied: "May God restore it to thee; take it all back." He that had been rich would not take the things. "Take at least a half, or a quarter!" But

he would not take a single phuli.∴ Then the carpenter entreated him: "Take three loaves for the journey." To this he agreed. The carpenter went in and said to his wife: "Bake three large loaves and put fine jewels in them, perhaps the man will take them, and his wife and children will not starve." The woman did as she was bidden, wrapped the bread in a cloth, and gave it to the man; he took it. As he was on his way, he saw in the desert a tent of goat's hair. He went in, and found there a poor Arab; his wife was lying in; the neighbours had all gone out to the pastures, he could not go with them; they had neither bed nor swaddling-clothes for the child. The man took pity on them for their poverty, and gave them the bread, saying: "Go to Bagdad, to Nazara the carpenter; take these loaves to him; he is a God-fearing man, he will give thee a cradle and swaddling-clothes." Then the man who had been rich went away. The Arab carried the bread to the carpenter, who gave him all he asked.

∴ See note on page 10.

THE CARPENTER CAME TO HIS WIFE AND TOLD A TALE.

V. The man who put water in a sieve



MAN sat on the river-bank & held in his hands a sieve. He dipped the sieve in the water, and, when it filled with water, said: "When God giveth to a man, thus doth He give." Then he lifted up the sieve, and when all the water had run out, he said: "When He taketh away, thus doth He take away."

"God hath sent joy to our door."

"O king, if God hath chosen that man for thee, He will bring him to thy door, otherwise it is not easy to find him." Ruka said: "He is not rain nor snow that he should fall at our doors; if we know not his abode, how can he know our land? Let us send a man & try to find him. Did food ever fall into anyone's mouth without the help of hands? Did any man ever clothe himself without stirring?"

RUKA TOLD A TALE.

VI. The drowning man



SWIMMER who was being carried away by the stream cried: "O God, help!" A comrade said to him: "Strike out with thy hands and thou wilt safely reach the shore."

"We shall seek him and find him."

The vizier said to the eunuch: "Thou art a person of sense; but, if it be possible to do anything without the help of God, why dost thou not try to acquire the attributes of a man, that thou mayst be glad, and find pleasure in wife and children?"

THE VIZIER TOLD A TALE.

VII. The luckless merchant

THERE was once a rich merchant who put not his trust in God; he sold all he had, and bought corn, thinking: "Next year it will be dearer, and I shall sell it for three or four times as much." But next year the harvest was a still better one; again he bought up corn cheap, thinking to sell it for more the following year. Every year the harvest grew better and better; his corn rotted, all his wealth was lost and nothing was left to him. He took all his wife's ornaments, went to France, ∴ sold them, began trading, & made an immense fortune. From avarice he went not home, but took ship, thinking to get yet more wealth, but the sea became troubled and wrecked the ship; his cargo was lost, and he escaped in a small boat, which the waves cast up on the shore. Grieved at heart, he made his way to a city; he sought out the ruler of the place and told him all that happened. The ruler said to him: "If thou hast

∴ Frangistan, i.e. Europe.

been rich and now art poor, stay here for a year as steward of my estates; I shall give thee the surplus of my income, and thou mayst again grow rich." When he had become steward, he at once stole wheat & rice, fearing that he might get but little for his services. At the end of the year he found that he had a great fortune, and he said: "I did ill to steal." So he emptied his barn of the grain he had stolen, & took it to his lord's barn. Men saw him going by night to the lord's barn, & took him for a thief; so they told his master. The ruler was angry, took away all that he had, and drove him forth. He went away weeping to the sea-shore. There he saw a ship approaching, and on it were ten merchants; to them he narrated all that had befallen him. They each gave him a gem, and let him go. Five of the precious stones he tied on his thigh in a rag, five he put in his mouth. On the road three brigands met him. They tried to hold converse with him, but he answered them not a word, for he had the jewels in his mouth. The brigands took him for a dumb man. One of them said: "Let us rob him!" Another said: "What shall we take from him?" The third said: "There is a proverb which says, Twelve men tried to take off one man's shirt and could not." Hereupon the man laughed, & two jewels fell from his mouth. The brigands took him by the jaw and took the other three jewels from his

mouth; but they did not find the five that were tied up in the rag. The brigands, desiring to sell the stones, went away to the city. Royal merchants met them, saw that the gems had been stolen, & confiscated them for the king's benefit; as for the robbers, they killed them. Then the man reached the city, & took out the remaining five jewels to sell them. The merchants found him, took away the jewels, and were leading him to execution when he met those merchants who had given him the gems; he said to them: "Of the ten precious stones you gave me, robbers have taken five, these merchants have taken the other five, and now they wish to slay me!" His benefactors swore they had given him the jewels; they would not suffer him to be killed, but went & told the king the whole story. The king said: "Since he has suffered so much, I make him chief of my exchequer; he may thus get a still greater fortune." They gave him the treasury to guard. One day the lock was broken, and being too stingy to pay a smith a couple of phulis ∴ for mending it, he tried to do it himself, laid the lock against the wall & beat it with a stone. It so happened that the wall was only of the thickness of one brick; it was broken, & the apartment of the king's wives was seen on the other side. The eunuchs went & told the king;

∴ See note on p. 10.

they seized the man, & put out both his eyes. ∴

"I have told thee this story to show that, if God do not help, it is impossible to do anything by our own endeavours; our labour will be in vain; we must therefore ask of God." The king said to the vizier: "All that thou sayest is good, and befits thy sagacious mind. Ruka and thou will never be at a loss for something to talk about! But now order the troops to mount; I shall ride my gelding. Let us go forth and find some lovely and pleasant place, there let us stay for a week and hunt." When the young men learnt that the king was going out to hunt, so large an army assembled that the earth was oppressed by their weight. The old men leaped like striplings, and said: "How shall we make ourselves worthy to ride with the king?" The young men behaved themselves like greybeards, and said: "Forsooth the royal order applies to us too!" So great was the general joy! Eight days were passed in hunting, and countless numbers of game were slain. When they were on their way back, the king came to a spot where a beautiful cypress grew; beneath its shade were springs; the meadow was decked with flowers; at such a sight all sorrow fled. Under the tree lay a youth asleep, & there his saddled horse was tied.

∴ There is a similar story in "The Arabian Nights."

They called to the youth. The king came up, and, as soon as he saw him, said that the young man's face resembled the portrait on the parchment. All were amazed at his beauty. The youth arose, saluted the king, paid him great praise, and kissed his hand. The king bade him mount, and rode away with him: he asked him whence he came and whither he was going. The youth told the king: "I have grown up in travelling hither & thither; my name is Leon." Ruka said to Leon: "By the king's head, thou art ill-starred!" Leon looked at him, saw that he was a eunuch, and said to him: "Thou hast spoken truth. If I had been fortunate I had not met thee this day. But as for thee, thou worthy man, thy fate is a happy one! If thou art a man, where are thy moustaches & beard? If thou art a woman, where are thy ringlets and plaits? If thou art a young man, where is the strength of thine arms? If thou art a maiden, then take me to thy bosom. If thou art a man, thy limbs are lacking in strength. If thou art a woman, thou canst not bear children. Unfortunate! thou canst not fulfil thy natural functions. If thou conquerest a woman by thy persuasion, thou must give her to another. Unfortunate! thou canst not do the office of a man, & God forbid that thou shouldst be compared even to a bad woman. Where the words of a eunuch have weight, the wife will not be her husband's wife!"

LEON TOLD A TALE.

VIII. The eunuch of Aleppo

IN the city of Aleppo there lived a lord who had a wicked eunuch. He also had another slave, who resembled the eunuch in face and size; these two were great friends; they made a compact, and the eunuch went to his lord's wife and said: "I know that my master wishes to send thee away and marry another, take heed therefore." The woman was weak-minded; he deceived her, and led her to turn her love into hatred. She said to him: "Since thou wishest me well, tell me what I had better do if my husband means to put me away." The eunuch said: "I shall give thee a drug which, if thou smear it on his leg, will kill him at once; my friend here is a good and handsome man, marry him, and he will do as thou wishest." The woman fell into the snare; she slew her husband and married that man, giving up to him all her first husband's property.

"I have told thee this tale to show the evil deeds of people like thee, who neither fear God nor are ashamed before mankind."

The vizier said to Leon: "Thy pleasing speech rejoiceth me greatly, and I like thy good breeding and deportment; but come now to the king and serve him, thou shalt be the chief of the viziers, and above me; the king will esteem thee as a brother." Leon said to Sedrak the

vizier: "Thou dost instruct me as a father his beloved son; thus will I do; but hearken to the following words."

LEON TOLD A TALE.

IX. The chief vizier of the Indian king

MY grandsire was, I have heard, the first of the five viziers of the King of India. The king loved his chief vizier more than his own head. But the other four viziers began to hate him, saying: "What shall we do unto him, for the king acts according to his words, and while he listens to his counsel and discourse he consults us about nothing?" They plotted together. At dawn one of them came to the king and said: "By night I saw in a dream thy father the great king, the ruler of India. He bade me tell thee that he wishes to speak with the grand vizier; he has a small affair to settle with him, and as soon as it is finished he will send him back." The second vizier came and told the king exactly the same dream: that he had seen the king's father in an agreeable & beautiful place, that he had asked that the grand vizier might be sent to him, promising to send him back again. The third and fourth viziers told the same story; they had concerted all the details beforehand. The king was surprized, but he did not guess their hostile plot, and said: "If only one had said it, it might have

been an invention, but since all have had the self-same dream there is no doubt about its truth." He summoned the chief vizier and told him all. The vizier guessed that it was all a plot, but what could he do? He said to himself: "I shall pay them out!" To the king he said: "I pray your majesty that no man, bond or free, should have any hand in burning me, that I seem not blameworthy before the face of the king; grant forty days, that I may get ready wood and tar, & pay my outstanding debts, so that I may go gladly to the great king." They gave him forty days. At his command, four trusty slaves brought two diggers, who dug out an underground passage from the vizier's house to an open space outside the city; on the space, over the opening of this hole, they heaped up much firewood, like a hill, leaving in the middle a hole by which one could enter the underground passage. At the end of the forty days, the vizier came to the king and said: "Let the king deign to come and see the burning of his slave, who goes to visit his majesty's father!" The king & all the people went out to see. The vizier mounted the pile, which was overlaid with rags; pitch was poured on it, and the fire flared up. When the smoke arose, the vizier went down into the hole, and passed through the tunnel under the town. The ashes filled up the hole. The vizier lay hid in his house for twenty days. Then, clothed in white and

bearing a staff in his hand, he went, at break of day, to the court. His coming was made known to the king. He leaped from his bed, took the vizier by the hand, kissed him, and thought he had come back from the other world. He asked after his father & his manner of life. The vizier told the king about heaven; and many a lie he told, magnifying the real beauty of that place. Last of all he said: "I have done the business I had to do with thy father, now he asks for the other four viziers; he has some matters to settle with them, & will soon send them back again." Since a dream had been believed, nobody could mistrust one who had evidently returned from the other world. The viziers were brought in. The king commanded them to make ready for their departure. They devised no trick like that of the chief vizier; they were cast into the fire & burned up. Thus did they pay the penalty for their cunning.

"This tale have I told thee, father Sedrak, to show that men are spiteful; it may hap that in time to come they will hate me and plot against me."

His agreeable converse pleased the king, who said to him: "If thou art obedient & goest with me, I shall give thee all thou askest of me, saving my royal dignity."

RUKA TOLD A TALE.

X. The pious sinner



THERE was a man who did all sorts of evil; in the leisure he had from ill-doing he began to pray and weep; he was most devout. An angel appeared to him and said: "For thy wicked deeds the Lord has denied thee heaven, but since thou art so devout He will give thee all thou prayest for, excepting heaven". The man answered him thus: "If I may by no means go to heaven, but any other request of mine will be fulfilled, let God make me so big that there will be no room in hell for anybody but me." God could not do this, so He let him go to heaven.

"This Leon is a sorcerer, like the man I have just spoken of; he will ask of us things that cannot be fulfilled, and will get thy royal dignity."

LEON LAUGHED & TOLD A TALE.

XI. Teeth & no teeth



A TOOTHLESS greybeard and a young man sat down and ate together. Both began to weep. They asked the aged one why he wept. He answered: "I have no teeth and I cannot chew, so this youth has eaten up everything & I am left starving." They asked the youth why he was weeping. He replied: "While I am chewing he swallows his food whole, and I am left hungry!"

All knew which of them was right, but they threw the blame each on the other. ∴

"In the same way, all know which of us is bad and which good; by God's help the king too will know it."

The king said to him: "Why seems it so burdensome to thee to stay with me?" Leon said to the king: "A man on a mountain-top in winter, and a man sitting by a big fire, are much alike; he that sits too near the fire suffers from heat, he that goes far away from it is chilled by the frost. A man who serves a king must have five rare qualities: (i.) with one of his eyes he must see more than a hundred other eyes can see, but his other eye must be closed tighter than a blind man's; (ii.) in like manner, with one of his ears he must hear while the other is deaf; (iii.) his heart must be bigger than an inn-yard, all that enters it by the ear must be gathered up and harboured there; (iv.) of the things he hears he must repeat nothing but what it is well to say; (v.) his tongue must drop both honey and poison." Rules for courtiers

∴ Cf. the story in "Georgian Folk-tales," p. 163, translated by Marjory Wardrop.

LEON TOLD A TALE.

XII. The bitterest & the sweetest dish

A KING commanded his vizier: "Go bring me the sweetest food there is on land or sea." The vizier went out, bought a tongue, cooked it, and gave it to the king to eat; it pleased him. Another day he bade him bring the bitterest of all foods in the world. He went, bought a tongue again, & gave it to him. The king said: "I asked a bitter dish, thou hast brought me a tongue; I asked a sweet dish, then too thou broughtest me a tongue!" The vizier answered: "I swear it by thy head, that in all the earth there is nought sweeter than the tongue and nought bitterer." "O king, he that serves in a court is like unto a candle, he himself burns away while he gives light to others. Others hate him whom the king favours, & by their devices they make the king hate him at length."

LEON TOLD A TALE.

XIII. The son of the nobleman of Bechi

IN the land of Bechi∴ there was a nobleman. He had one son, who was adorned with every virtue, and very handsome. The youth said to his father: "I wish to enter the duke's∴ service, take me

∴ I cannot conjecture what place is meant.
∴. The word is the Italian duca.

to him and beg him to engage me." His father said to him: "Two precepts will I give thee; swear to keep them, & I shall fulfil thy request." The youth swore & said: "All thy commands shall be obeyed." His father gave him two commands: "(i.) Thou shalt not commit adultery in thy lord's house. (ii.) When thou hearest the sound of the bell, go to church, and, though thy business be never so pressing, stay there till the service is done." After thus counselling him, the father took his son away to the duke who ruled over Bechi. The youth served so well, and made himself so much beloved, that the duke preferred him before his own children, & entrusted him with all his affairs. One day he sent him on an errand to the inner rooms. The duke's wife saw the lad, and besought him to lie with her; but he would not thus betray his master. He had a comrade, son of a nobleman, who served with him. The woman enticed this other youth, and threatened the first. A second time he was sent on an errand, and found them together. He went out & said nothing. The duke went in to his wife and found her very fretful; she said: "If thou wert a man thou wouldst not suffer thy slave to touch me." She accused the innocent lad who had not satisfied her desire. The duke went out in anger. In the morning he said to the executioner: "He that I send first to thee to say: 'What hast thou done with the

thing I ordered from thee?' is to have his head cut off; it is to be given to the second messenger and sent to me." The duke said to the innocent youth: "Go & ask what has been done with the thing I ordered from him." The lad went, but on the way he heard the sound of bells; he remembered his father's instructions and turned into the church, where he tarried till the service was ended. Afterwards the duke sent the guilty young man to the executioner, and he arrived first, and asked: "What hast thou done with that which was ordered of thee?" The executioner took him, cut off his head, & laid it down. At the end of the service the first youth went to the executioner, from whom he received the head, and took it to the duke. When the duke saw him he wondered greatly, & said: "Where hast thou been till now?" The lad told him all, the commandment his father had given him, and his oath to go into church and stay there. Then the duke made him swear to tell all he had seen. Convinced of his innocence, he made him sharer of his dignity.

"O king, if a monarch loves his slave he should not lightly believe aught that is told against him. For courtiers will do him much harm, and make the king hate him." The king said to him: "Whatever thou sayest, God has given me thy head. Behold the sign that thou thyself gavest me." When he saw his portrait,

he bowed himself before the king and rode on with him. They came to the king's palace; they feasted and then slept. At dawn, when the curtain of the gloomy gulf of night was rent from the flaming sun, which then sent down upon earth its beams as glittering messengers, the king took Leon, handed over to him his beloved son Djumber, and said: "To God's care and thine I tenderly commit him." Leon said to him: "This day I see an augury of my ruin! Thy slave am I, and I obey, but to train up thy son is too hard a task for me. I was mistaken when I supposed that my enemies would accuse me falsely to thee in times to come; already I am lost!"

LEON TOLD A TALE.

XIV. The Laodicean king & the painter

IN Laodicea there was a one-eyed king; he had a skilful artist with whom he sought to pick a quarrel, so he ordered him to paint his portrait. The painter said in his heart: "Lo! the day of my death is come! If I paint him blind of one eye, he will slay me for my impudence; if with two good eyes, he will say it is not like him." But he found a way out of the difficulty: he painted a stag, and represented the king with his blind eye closed, & a gun in his hand, aiming at the beast. Thus the king found no pretext for a quarrel with the artist, and he escaped.

"I see now that this offer is but a snare. If thou wilt slay me now, who can withstand thee, or who will reprove thee?" The king said: "Not by my will, but by fate thou art sent to me." Leon said: "Give me thine oath in writing that thou wilt not have me slain by reason of the reports of others until thou hast heard my defence, and then I consent."

The king gave a written guarantee. Leon took it, put it in a golden case, and laid it under his pillow. He built a house, moved into it, and set about the education of Djumber: he taught him day and night, and did not often bring him before the king. Once Leon feasted for three days & three nights without ceasing; he made Djumber wait upon him, & gave him nothing to eat or drink. On his feet all the time, and starving with hunger, the prince became so weak that he fell fainting. Then Leon allowed him to sit down and eat.

RUKA, BEING THE SWORN ENEMY OF LEON, WHEN HE HEARD OF THIS TOLD A TALE.

XV. The thievish tailor



HERE was once a tailor who was a great thief. When he cut out cloth he always took a large piece. One night he dreamed a dream: out of his mouth there grew a tree, and every cutting he

had stolen hung on the branches thereof. When he woke he was affrighted, and said to his son: "If thou seest me stealing when I cut the cloth, remind me of the tree." A nobleman gave him an exceptionally rich piece of cloth of gold to cut out. As soon as the tailor began to steal, his son reminded him of the tree. The tailor was angry, pushed his scissors into the lad's mouth, & said: "There was none of this cloth hanging on the tree!"

"Whoever saw or heard of a king's son being brought up in this way? He has fainted from hunger, and from standing so long his heels are blistered!" He tried to inform the king of this. Sedrak said to him: "Ruka, I love thee & esteem thee more than my own head, but I wonder at thy behaviour!"

SEDRAK TOLD A TALE.

IN a certain city there once lived two mullahs (Mohammedan priests). They hated each other so much that they would neither eat, drink, nor stay together, and made every endeavour to ruin each other. One day one of these mullahs was found with another man's wife; the woman and he were taken and cast into a pit, and the cadi (judge) was to come next day with the witnesses, and the guilty pair were to be slain. The mullah

XVI. The two mullahs

his enemy heard of this, ran to the house of the adulterer, whose wife he brought with him, and let her down into the ditch, saying to the man: "Dress thy wife in the clothes of the other woman, & the latter in thy wife's clothes, then send her up to me." He did as his enemy advised. At dawn the cadi came, with the witnesses and the mullah's enemy, to the place where the guilty mullah and his wife were. The enemy said to them: "Ye all know that I am his enemy, but why do ye bring a false accusation against him? The woman is his wife!" The pair were set free. Afterwards the mullah who had saved the other said: "Thou knowest I am thy sworn enemy, but I have behaved in this way that no man might be able to call me wicked also; I have saved thee because thou art of my profession; thou art a mullah like myself." ∴

"Brother Ruka, if thou art not like that mullah, why dost thou not at least prefer to take the course which is best & most useful to thy sovereign?" Ruka said: "O vizier! how do I not wish well to my lord? But that Leon is like the fox."

∴ Cf. No. 162.

XVII. How the fox made a pilgrimage

A FOX was roaming about in a place where a village once had been, & where there stood buried in the earth a jar of blue paint. During his stroll, the fox fell into the jar; he crawled out again with difficulty, coated with a dark blue pigment. In this state he walked away. A cock met him, and asked what had befallen him. The fox replied: "All my days have I spent in sin, but now I have bethought myself; I have given up this world, and taken monastic vows; I am about to set out for Jerusalem." The cock said: "Since thou hast renounced sin, and multipliest devout deeds, take me with thee, and thou shalt earn my gratitude." A kite met them, and said to the cock: "Who has deceived thee? With whom art thou going?" The cock answered: "The fox has taken the tonsure, & is going to Jerusalem; I go with him." The idea pleased the kite, and he joined them. A hoopoe met them, and went with them. The fox led them away to his den; he talked to them cunningly, and said: "Nobody can appear in Jerusalem without a confessor; you must confess your sins, & after you have done penance we can start". They consented. The fox took them to his den, and said: "This is the confessor's house." He sat down at the entrance, & said: "I can forgive you two

sins, but no more." They expressed their gratitude, saying: "If thou forgivest us two sins, who would be so bold as to ask forgiveness for a third?" They thought themselves sinless! But the fox sought out sins against them. He said to his first spiritual son, the cock: "God bade the cock crow at dawn, why then dost thou sometimes crow after supper?" The cock begged forgiveness, and said: "I shall not do it again"; on his promise, he was pardoned. Then the fox said to him: "All have but one wife, but thou art not content with half a score, and thou takest them away from any of thy fellows who is weaker than thyself!" He gave his word that he would behave better in future, and was forgiven. As a third sin, the fox said: "Thou art not a warrior nor a bowman, why dost thou wear spurs, since thou hast never ridden on horseback?" What could the cock say to this third sin? The fox pulled off his head and laid him down. Then the fox said to the kite: "Since thou art such a bad singer, able neither to whistle nor twitter, why dost thou continually cry out?" The kite promised not to do it again, and was forgiven. The fox then said: "God appointed lizards and mice to be thy food: sometimes a widow has but one treasure, a brood-hen; thou takest her chickens; is this a righteous deed?" This second sin was forgiven by the fox. Then he brought up a third: "Six months thou art female, and six months

male, what does this mean?" ∴ So the fox pulled off the kite's head, and laid the body beside the cock. While the fox was dealing with the two other birds, the hoopoe thought of a trick that enabled him to outwit the fox, so when the latter asked: "Who gave thee thy royal plume?" the hoopoe answered: "King Solomon with his own hand bestowed it upon me." The fox asked: "Who will bear witness to the truth of this?" The hoopoe said: "A fat goose and a fat duck." The fox lost his presence of mind through greed and gluttony, & said in his heart: "This hoopoe would hardly make a bite for me, but a goose and a duck would last me a whole week." Thus doth great greed of gain bring loss! The fox left the cock and the kite lying there uneaten, and went away with the hoopoe, who led him into a ravine and left him there. The hoopoe then met a huntsman with a falcon, setters, and harriers; he settled in front of them; the huntsmen were about to shoot an arrow at him. He flew away & settled near the fox. The huntsmen still pursued, & he drew them down into the ravine. The setters got scent of the fox; the harriers got hold of him, and tore him to pieces. As the fox was expiring, the hoopoe cried

∴ Brunetto Latini, in "Il Libro delle Bestie," says: "Hyene è una bestia che l'una volta è maschio e l'altra è femina."

to him: "How then, fox, have I not brought thee witnesses?" The fox answered: "May a still worse fate befall every confessor who wants witnesses at confession". Thus the hoopoe vented his spite on the fox, but the cock and the kite were past all help. ∴

"This man Leon is like that fox; he has been in many places, and he will end by doing something that thou wilt never be able to mend, however much thou mayst cudgel thy brains." Leon hunted and feasted, troubling himself about nothing. One day when he went out to the chase he rode a thorough-paced horse, while he put a falcon on Djumber's wrist, and made him run on afoot in front. Till evening he kept him running, following the falcon in its pursuit of birds. Next day he gave him harriers, and made him run up hill & down dale till his boots were worn out and his feet were blistered & bleeding. On the third day, he sent him on in front as

∴ Cf. "Hitopadesa," Lancereau's translation, p. 189, "Le Chacal devenu bleu." There is a general belief in Georgia that the plume on the hoopoe's head is a crown given to the bird by King Solomon. The Talmud says the hoopoe was sent by Solomon as an envoy to the Queen of Sheba, inviting her to visit Jerusalem. Cf. "Slavyanskiya skazaniya o Solomonye i Kitovrasye," p. 343, by A. Veselovskii. S. Pbg. 1872.

running footman, so that he was wearied, and often fell; but Leon spared him not, and made him run all the time until they reached home again. When Ruka heard of this he told the king, and narrated the following story.

XVIII. The deaf men

THERE was once a deaf man who lost an ox, and went out to seek it. He met a man of whom he made enquiries. It turned out that this other man was still more deaf; he had found an ass, and, understanding nothing about the ox, replied: "If the ass be thine, pay me at least for finding it." They did not understand each other. There rode by a man who had a woman sitting behind him on the horse. They went up to him, and the one asked about the lost ox, the other about the found ass. His deafness was still greater; he thought they wanted to take the woman away from him, so with an oath he assured them: "My wife is dead, and this woman was her handmaid; think not that she is another man's!" Not one of them could understand a word of what the others said. They went off to the cadi, and each of them told his grievance. It so happened that the cadi had lost his hearing through old age. It was the time of the fast of Ramazan; he took the complainants for messengers announcing the appearance of the moon, and the cadi said: "Since they have seen the

moon, blow the trumpet." Not one of them knew what the others said.

"In the same way, we all, small and great, must have become hard of hearing; otherwise how does nobody understand that Leon is almost killing the boy?" The vizier tried to persuade him not to say this to the king, and told a tale.

XIX. The mountaineer and the walnut tree

THERE was a dweller in the mountains who had never seen a fruit garden. He came down into the plain, saw such a garden, went in & looked at all kinds of fruit trees and vegetables; everything greatly pleased him; he gave thanks to God, saying: "Thou hast done all things well, but this alone is not well, that Thou hast made a mean herb bring forth melons, while a great tree bears walnuts!" He wandered hither & thither, and then fell asleep under a walnut tree. A raven flew up, perched on the tree, and knocked down a nut, which fell on the man's brow and bruised him. Thereupon he arose and said: "O Lord! Thou hast done all things for the best; if the fruit on the tree had been any bigger it would have smashed my head." ∴

"Perhaps it is better that the man should

∴ Cf. The Hermit Philosopher in "Georgian Folk-tales," by M. Wardrop, p. 172.

behave in this way, yet thou speakest ill of him before the king."

RUKA TOLD A TALE.

XX. The dog & the cock



DOG and a cock became friends & said: "Let us build a village!" The dog said: "How shall we build it?" The cock answered: "Thou must bark, I shall crow, and it will be built." They went out to the forest; the dog began to bark until he fell asleep, the cock flew up a tree and began to crow. A fox heard the crowing, came and asked the cock: "What doest thou there?" The cock replied: "We want to build a village." The fox said to him: "Come down and measure me out a plot on which to build a house." The cock answered: "The head-man is lying down there; wake him, and he will measure out the ground for thee." The fox in his endeavour to cheat the cock fell into the trap himself; he went up to the dog. The dog got up and bit off the tail of the fox, who ran away mutilated to the top of a hill, and thence cried to them: "I have been fittingly punished for my carelessness, but ye shall see whether your village will be built by such means!"

"Thou and he have entered into a plot against me; I know your scheme will ruin me, but if your training of the king's son turns out

well, then I am a fool." The king hearkened, and laughed, seeing that Sedrak and Ruka were quarrelling, and that the vizier was speaking on behalf of Leon.

One day Leon was angry without cause; he took the innocent Djumber, gave him fifty stripes, and thrashed him unmercifully. When Ruka knew of this he was in a great rage; he went to the king, and talked no more in parables, but said: "With all thy might thou didst pray to God; He sent down His mercy upon thee; thou hast handed over thy son to a stubborn fellow, who has laid hands upon the lad and given him a hundred stripes; of what was he guilty? He is so ill that he will not live till the evening; adopt this Leon as thy son and make him our monarch!" Much more he said in this strain, after the manner of enemies who seize every opportunity to do harm one to another. This was disagreeable news for the king, and he was very wroth, so that a fiery flame blazed forth from the smoke of his fury. The king trembled with passion. Ruka did all he could to excite him still more. The king in his wrath sent away his vizier; he had Leon brought before him, by men who dragged him along the ground into the royal presence. The king threatened him with death. Leon ventured to say to him: "O king, thou canst not slay me! Behold thy written oath; I had it from thee for such a day

as this. I expected and foresaw that this would happen. Thou canst not kill me unjudged!" The king said to him with fury: "Let us have thee judged then!" Leon answered: "Nay! but first scatter with the breeze of mercy the burning coals of wrath, and quench with the water of meekness the blaze thereof, then will I tell thee why I have done what I have done." When the king heard these words he came back to himself, and became silent and calm. Leon stood for a while without saying a word, then he loosed his tongue, more melodious than a nightingale's. All that stood by thought, indeed, that a nightingale sat in his mouth, or that a swallow twittered there! If he knew aught, when could he ever find a day when he would need it more than this day? He said to the king: "O king, I am deeply thankful for the calmness of thy heart, and for the magnanimity thou showest. That shamer of man's dignity hath mightily roused thee, yet thou hast not done me to death without giving me a hearing. Now I pray thy majesty to answer me: Is thy son to be a shepherd or a king? Many shepherds are better than bad kings. A shepherd ought to have a care for his sheep; to lead them to the best pastures; to bind up their wounds and guard them from plunderers; if he do not this, his flock will suffer. So also should it be with a ruler: to beggars, slaves, peasants, servants, nobles, princes, mag-

nates, kings, & emperors, he must know how to give law, order, work, occupation, trade, feasts, and gifts. If thy son had not stood so long on his feet, how could he have known anything about the toil of slaves, servants, and cup-bearers? ∴ The king sits still; he can stand up or sit down whenever he likes; how can he understand their service? & how can he know what they patiently suffer for him every day by being kept standing? If he had not endured hunger, how could he know what it was? The poor & the weak starve, others have not enough food; he eats and drinks of the best, and knows not hunger. There is a proverb that says: 'The well-fed man crumbled the hungry man's bread, and then accused him of eating in a swinish manner!' If he had not tried walking, how could he have understood the toil of falconers, runners, and others? What sympathy could he have for them? He would have ridden a fine horse, a thoroughbred, or he would have been driven in a carriage. If he had not felt the pain of blows, when he was angry with his slaves he would have ordered them to

∴ In Georgia the servants walk round pouring out wine for the guests, if the latter are not very numerous. When there is a great feast, at a wedding, e.g., they move about on a cloth stretched in the midst of the guests, who sit cross-legged on the floor.

receive a hundred or two hundred strokes, and would have thought it a trifling correction. Now I have taught him to understand all the woes of the poor and weak, afterwards you shall see what else I shall teach him". The king hearkened, and saw that words and deeds agreed; he was greatly pleased, and repented of all the ill he had done to Leon, embraced him round the neck, and said: "It cannot be helped, my son, I am grieved; the tongue of the wicked and the sufferings of my son aroused my wrath."

LEON TOLD A TALE.

XXI. Shirvan-Shah and his vizier

SHIRVAN-SHAH ruled. He was such an unrighteous, pitiless ruiner of lands, that wherever he saw a suppliant or a beggar he slew him at once. All his kingdom was wasted. One day he saw a certain petitioner and ordered him to be killed. The man said: "I am not worthy of death, for I understand the speech of all birds." This pleased the king, he spared the man, thinking he spoke truth, and handed him over to the vizier, saying: "Learn of him, and then teach me." The vizier took him away, and, guessing that the man had only invented his knowledge of the language of birds to save his life, let him go. Some days passed. One night Shirvan-Shah was feasting, when he saw two

owls who were chattering over-against him; he remembered the man who knew the language of birds, & asked the vizier: "Hast thou learned the birds' tongue yet?" He replied: "I have learned it." The shah said: "What are those owls talking about?" The vizier told him: "One has a daughter, and the other is asking her in marriage for his son; the bride's father says: 'Unless thou wilt give to my daughter seven waste villages as the price for seeing her face,∴ I shall not let thee have her.' The bridegroom's father answers him as follows: 'If I give thy daughter seven waste villages, I have still six sons, what can I give to their wives?' The bride's father rejoins: 'Why art thou so stingy, and why dost thou distress thyself? If Shirvan-Shah's days be prolonged he will lay waste many more!'" The shah did not like this, and said: "Am I then so unrighteous?" The vizier replied: "That is what the owls say". After this the shah became merciful. ∴

"In like manner, as long as this eunuch of thine lives, I shall have many a day like this one." The king said to him: "Eunuchs and women have petty minds, so forget all that has happened."

∴ Piris-sanakhavi is the gift paid by the bridegroom's family when he sees his wife's face for the first time. This usage still exists in Georgia.

∴ Cf. Conde Lucanor, Enxemplo xxi.

LEON TOLD A TALE.

XXII. The man and the bear

A MAN & a bear became friends. The man invited the bear to his house, and made a feast for him; when the bear took his leave and went away, the man kissed him, and made his wife do the same. She perceived the unpleasant odour of the bear, and said: "I am not fond of guests with stinking mouths." The bear then departed. Afterwards the man went out to the forest, and took an axe with him to cut firewood. The bear came thither, and greeted the man after his fashion; then he said to him: "Strike me on the head & wound me." The man refused, but the bear insisted, so he struck him with the axe & broke his head. The bear went away into the woods, and the man went home. When they met, about a month later, the bear said to him: "The wound thou gavest me with the axe is healed, but my heart, wounded by thy wife's tongue, is still sore." ∴

"O king, a man may be slain with the tongue & nothing else. He that is suddenly killed by the tongue cannot be brought to life by the tongue; he that is wounded by the tongue cannot be healed." Leon added: "The proverb says: 'If an

∴ Benfey: "Pantschatantra," part i. p. 354. Leipzig, 1859.

arrow strike a man at thy side, take it as if it had struck an oak'; who will sympathize with me in what has happened?" The king said: "When once a thing is done by mistake, do not remember it any longer," and he told a tale.

XXIII. The ill-tongued courtier and the king

HERE was a certain king, one of whose courtiers was an ill-tongued man; out of his mouth no good word came. The king was setting out on an expedition that was to last five years, and said to his evil-speaking servant: "Say something pleasant, and when I come back I shall give thee a dress of honour." The courtier said: "If thou never returnest, who will give me the dress? I shall have wasted my good words." The king departed. Two years passed. The evil-speaker could no longer bear the king's absence, and went to join him. The king saw the man approaching, and said to the vizier: "See, he of the stinking throat is coming! Whatever you ask him he is sure to say something disagreeable, so only enquire how my little dog is." The courtier came up and kissed the earth before the king. The vizier asked him: "Tell, O thou that workest mischief to mankind, how is the king's little dog?" He answered: "It is dead." The vizier asked of what it had died. "The king's white camel died, the dog ate of its flesh & died therefrom."

"Why did the camel die?" The man replied: "The king's mother died; they laid her on the camel and carried her to the tomb, therefore the camel died." The king's heart was inflamed with grief, and he asked: "Of what did my mother die? what disease did she suffer from?" "The queen, sun-like in countenance, forsook this fleeting world, & thy mother died of sorrow for her loss." With tears in his eyes, the king tore his beard, and asked: "What sickness slew the queen?" "Smallpox destroyed your sons and daughters, & she could not bear their loss." They asked him: "Is there none of the royal family left?" He said: "When I was there they filled your palace with straw, but I know not what has happened since." It turned out that all his words were falsely invented, merely that he might be disagreeable to people. ∴

"And now, my Leon, the words of such a man can do no harm to anyone, unless it is so fated, for the proverb says: 'Give me a lucky destiny & thou mayst bury me even in a dung-heap.'"

∴ Cf. "More English Fairy Tales," p. 168. Jacobs. ("News.")

LEON TOLD THE KING A TALE.

XXIV. The caliph of Bagdad and the poor Arab

THE caliph of Bagdad went to hunt, &, while galloping along, lost sight of his lords; only one vizier followed him. Overcome by hunger, he saw in a desolate spot a black tent. They rode up to it, & saw an Arab with three kids, his whole wealth. They dismounted and asked for food. The Arab killed a kid, cooked it, brought it and set it before them. The caliph ate nothing but the marrow. The Arab asked the vizier: "Why has the caliph eaten nothing?" The vizier replied: "He never eats anything but the marrow." The Arab arose, went and slew the two remaining kids, made ready their marrow, and brought it to the caliph. The vizier said: "Does thy mighty majesty see what this humble, poor Arab is doing? I swear by thy head that the rich and the generous could not do the like! The rich man always keeps a thousandfold more than he gives away, but this man has sacrificed everything he had to feed thee." The caliph gave his staff to the Arab and said: "Come to me, no one will shut my door against thee; I shall reward thee." The caliph rode away that day, and next day the Arab took the staff and went to him, opened the door, and entered. The caliph stood praying, with his back to the door, and did not see the Arab. The latter asked: "What is the

caliph doing, alternately prostrating himself & standing up?" The servants said: "He is praying." It happened that the Arab not only was ignorant of the nature of prayer, but had not even heard God's name, so he asked: "What is he praying for?" They answered: "He is asking God for wealth." The Arab said: "Instead of begging from him, I shall ask for what I want from Him of whom he asks; He will give it to me." When he had said this he went away. The caliph saw neither his coming in nor going out. The Arab came to his tent, and began to do what he had seen the caliph doing, and said: "O Thou of whom the caliph begs for wealth, give to me also, for I am very poor!" He prayed with a fervent heart. After some days, he took his tent away and pitched it in another place. While he was digging out a hole for the hearth, he found a chamber full of gold and silver. The Arab shut it up again, took the staff, set forth, came to the caliph, and bowed before him. The caliph said to him: "Why didst thou not visit me before?" The Arab told him all that had happened: "I asked of Him of whom thou didst ask, and He gave me a vault full of gold and silver; now give me a clerk to make an inventory thereof, & command that the treasure be brought to thee." The caliph sent the clerk to write down everything. The vizier looked at him, and said: "A poor Arab had three kids; he killed them for thee.

Thou didst promise to reward him, but he did not ask anything; God gave unto him, and thou takest this away from him!"

"O king, I have told thee this tale to show that fate is kind to every man who has not incurred the wrath of God or of his king; if thou wert pleased to slay me, my fate would be an unhappy one." The king said to him: "Sorrow laid hold upon me, and therefore this happened. I pray to God that I may be freed from sorrow!"

LEON TOLD A TALE.

XXV. The king who sought for a man without sorrow or care



HERE was once a king, rich, famous, generous, fond of feasts, brave, terrible, an oppressor and subduer of all who were disobedient and treacherous. He had a vizier who was good, wise, and eloquent. The king said to his vizier: "I am burdened by many cares, I desire thee to find me men who will by some means lighten my labour." The vizier replied: "There is not on the face of the earth a man without sorrow or care. Thou art king, all amusements that please thee are in thy hands; be joyful then, and make merry." The king was displeased, and said: "Is there no man without sorrow and care?" The vizier swore: "No! I swear it by thy majesty!" The king disagreed with him, and would not listen to him: he left his throne, changed his gar-

ments, mounted a horse, & rode away, with but a little money in his belt. He took with him no slave, nor running footman, nor magnate. He rode over the face of the earth, & came at last to a beautiful fruit garden, where there was much that was fair to look upon. The wall was of white marble. He went in, and saw a meadow like an emerald, covered with sweet-smelling flowers. He heard the singing and warbling of nightingales and blackbirds, the twittering of swallows; ear could not hear, eye could not see anything more lovely. In the midst there stood a pavilion richly decked, past it flowed rippling streams from bubbling springs. Ten men sat there, some young, some old; before them stood a table spread with all kinds of dishes; they made merry. The scent of the flowers and fruits, the song of the birds, the sound of the drinking of toasts, were all mingled in one, and no trace of sorrow was apparent. The king went up to them; they rose to meet him, and made him sit down with them. For three days they gave him such a feast that no one could imagine anything better. Then the king said to them: "I have been seeking men free from sorrow, and lo! I have found you." They answered: "Thou hast not found men devoid of care, but men who have endured the deepest sorrow; there is nothing left for us to do: vain have been thy efforts!" They told him the story of their griefs.

THE STORIES OF THE TEN MEN, TOLD BEFORE THE KING.

The first said:

XXVI. The Arabian king in the stable

I WAS King of Arabia, & very rich. When I was about to undertake a military expedition, the chief cook said to me: "I have nine thousand camels, but they suffice not to carry all the kitchen-furniture; I pray thee give me more." My wealth was truly unequalled. Next day we fought a battle. The enemy overcame me, slaughtered my army, and took me prisoner; they knew not that I was the king, and bound me in a stable. An ostler came, boiled some beef in a small kettle, and then went away and left it. A dog broke in and began eating from the kettle; I cried out to drive it away; the dog unwittingly caught its head in the kettle, lifted it, and carried it off. I laughed. The ostler came in and asked why I laughed. I told him: "Yesterday, nine thousand camels could not carry my kitchen, to-day it seemed light to one dog, for it ran off with it; this is the cause of my mirth." When they knew that I was the king, they set me free. For shame I could not go home to my realm; I found this garden, and here I dwell.

Now, judge for thyself, am I free from sorrow?

The second said:

XXVII. The son of the King of Kobulet'hi

I AM the son of the King of Kobulet'hi; ∴ I enjoyed wealth of every kind. I had an enemy who was stronger than I. I excelled him in bravery, he excelled me in wealth. I had one wife.... No star that shines in heaven could be likened to her: her eyes were bordered with eyebrows like the raven's wing; through envy of her cheeks the rose of May ceased to blossom; silver grew whiter in imitation of her complexion; the cypress was amazed at the grace of her form. In the possession of her I found joy.... One day, when I happened to be hunting, my enemy, a king's son, came & carried her off. My bravery did nothing for me; I fled from my kingdom, I could no longer bear to look upon it without shame, and so I came hither.
Now, judge for thyself, am I free from sorrow?

The third said:

XXVIII. The Roman in the bath

I AM a Roman; I was famous, and ruled over lands and cities. Of nothing did I think save of hunting & feasting, eating and drinking, dressing and giving away gifts. When I was making ready for my wedding, I went into the bath to

∴ Near Batum.

wash and shave myself. My hand slipped, and with the razor I mutilated myself in a shocking manner. I was ashamed, and never went home again.

Now, judge for thyself, am I free from sorrow?

The fourth said:

"O king, if thou wilt take my advice, I counsel thee to go back and busy thyself with the affairs of thy kingdom. We are still tormented by the most grievous affliction, which cannot be expressed by man, nor told by our tongues."

The king adjured him to tell his tale. He said:

XXIX. The grand duke's son

I AM the son of the famous grand duke.∴ My father loved me so much, that he would have given his soul and body to save me from harm. He wedded me to the daughter of a man of quality; she was of such beauty that the full moon was not to be compared with her. I loved her dearly. One day I came into her room when she did not expect me, and found my slave sitting and sporting with her. When he saw me he fled. I called him back, gave the woman into his hands, and said to her: "Thou wert unworthy

∴ The word is caranduca, i.e. the Italian granduca. The Genoese had commercial colonies in Georgia in the thirteenth century. There were also Catholic missions at a later period.

of greatness & of me; thou hast deprived thyself of both; behold a fitting match for thee!" For shame, I could neither remain in my country nor see my father again, so I came hither. Now, judge for thyself, am I free from sorrow?

The fifth said:

XXX. Cæsar's general

I WAS Cæsar's general. The emperor sent me on a campaign. We fought a battle; it happened that my army gained the victory, I alone fled to the rear. The emperor in his wrath sent me to execution; I fled from the guard. In my flight, my horse was worn out with fatigue; exhausted, I reached home on foot. I had a gossiping and evil-speaking wife; she rated me roundly. I did not stay there any longer, but came hither. Now, judge for thyself, am I free from sorrow?

The sixth said:

XXXI. The stonecutter who became rich

I WAS a stonecutter, and every day I earned an aspanuri; with this I bought my food & clothes, and gave alms to the poor of the city, so that they were fed as well as I; the crumbs I gave to the dogs, so that nothing was left over till the following day. Thus did I every day. There came to me, as guest, a devout man that I knew not;

∴ See note on p. 10.

he saw how I lived and worked, and prayed to God, saying: "Why hast Thou left this slave of Thine in poverty? Let him become wealthy!" An angel said to the man: "We know his character; if we give him wealth he will not do well with it." It seems that this devout man vouched for me. I knew nothing about his endeavours to get riches given to me, nor of his guarantee that my well-doing would continue. One day I was hewing a rock, when I saw an opening; I broke into it, and found an immense treasure; there was a great deal of gold. I carried it away secretly. I went away to another country, and became a person of such importance that I was appointed grand vizier to the king of that place. A hundred men with staves of gold stood at my door. I forgot all about the poor, & about God, for the devil had laid hold of me, and I gave myself up to avarice. The angel told the devout man this, and sent him to me. He came to my door, wishing to see me and give me a hint. But who would suffer him to come in to me? He was grievously beaten, and driven away. Then the angel said to him: "If it please thee, I shall send him back to his mallet, otherwise he will do still worse; it is manifest that not every man is fit to bear the burden of wealth and honour; it were better for him to be poor again." But I was not satisfied with what I had; I determined to kill the king and seize the throne.

He found this out, slew all my supporters, confiscated all my wealth, and would have slain me, but I fled; I tried to take to my mallet again, but I was afraid, and could not stay there any longer, so I came hither.
Now, judge for thyself, am I free from sorrow?
The seventh said:

XXXII. The rich Persian merchant

I WAS a rich Persian merchant. I had a wife whose beauty outshone the morning star, her locks were like a bar, ∴ her figure as lithe as a reed. She lived with me in a house worthy of her charms. Her fame reached the son of the King of Edessa. Attired like a rich merchant, he came to me and said: "I will be thy brother; sell my wares at a good price, and make a profit for me, and thou shalt have cause to thank me." I took all this to be true: I held him in great honour, and gave him a house near mine to dwell in. He got hold of an old hag, & began sending her to my house. The heart of woman is frail; he corrupted my wife's honesty. She liked better to be a queen

∴ Sagdebeli (in the sense of urduli) here means the thick bar of wood placed across a door, and resting in a hole in the wall, used for shutting up a house from the inside. In ordinary conversation the word is used metaphorically to describe thick, long hair.

than a merchant's wife, so she plighted her troth to him. He dug an underground passage from his house to mine, took my wife's earrings, brought them to me, & said: "I have just bought these, how much are they worth?" I recognized them at once, but I only said: "Thou hast made a fine purchase!" I went home to see if the earrings were there. While I went by the road, he had time to take them back by the underground passage. I came to my wife and asked for the earrings; she brought them, and I was surprised. I told her how I had seen the earrings. Her heart was caught in the snare of the devil, so she replied: "One jewel is like another jewel, just as one man is like another." Next day, my adopted brother brought me a kerchief. This also I recognized, but when I went home I found it there. My wife repeated her former words, and I thought he must have bought other things resembling ours. He thus showed me various things of ours, but I knew them not to be ours. One day he said to me: "I have bought a maiden, & mean to marry her; come & see what thou thinkest of her." I went, & when I saw her I was stupefied. I said in my heart: "He has shown me other things like mine, it may be that she also is like my wife; if I say anything, and then find her safe at home, I shall feel shame." So I simply said that I was pleased with her, and went home. My wife had already arrived by the

underground passage. It turned out that the entrance of the tunnel was under a bed, so I did not see it. I always followed the straight road; I trusted her. When I went in and found her at home, I was astonished. I told her how I had seen a woman very like her. She was angry, and said: "Not even the morning star resembles me. Thy sight is depraved by consorting with some bad woman, and thou likenest her to me!" I left the house. My adopted brother took his leave of me, and said: "Be my best man, and accompany me." I made myself ready. I left at home money for the day's expenses. He took away the woman, and they departed. Until I came home again I did not guess the truth; but on my return I discovered that the woman was my wife! What could I do? I myself had given her away to him! How could I stay there? I came hither.

Now, judge for thyself, am I without sorrow?

The eighth said:

XXXIII. The son of the King of Wallachia

I AM the son of the King of Wallachia. I was brought up after the manner of all kings. My father was making a match for me with the daughter of a grandee; she died while the negotiations were going on. Another maiden was chosen; as soon as we were betrothed she also died. A third was approached, a king's daughter.

I was invited to a feast, & as soon as I arrived she died. The fourth also was a king's daughter. Her beauty was like that of the planet Saturn, her cheeks were fairer than a cut jacinth, her eyes were like a falcon's. After the wedding she too died. The fifth was still lovelier. She brought forth a child, and both mother and child died. My father then said to me: "What can I do, my son? I wished to give thee the kingdom, but fate favours thee not, and no one is able to cheat her; what thy lot will be, no man can tell: get thee gone from me." I came hither.

Now, judge for thyself, am I free from sorrow?

The ninth said:

XXXIV. The grandee of Bughdan



WAS a grandee in Bughdan (in Kurdistan). I had nine sons & vast wealth. I held a fortress that no foe could take. Save God, I feared no one, & thought no one could trouble me. Eight of my sons were obedient, but one was disobedient and wicked. My wife and my eight good sons fell sick and died, there was left to me only my rebellious & accursed son. I could not slay him, for he was my offspring. He gave away my treasures to others, made them his accomplices, and drove me out. I could not stay there any longer, so I came hither.

Now, judge for thyself, am I free from sorrow?

The tenth said spitefully to the king:

IF thou art a king, why hast thou left thy kingdom in order to wander idly about? If thou knowest what shame is, why art thou not satisfied with the humiliating words thou hast heard? Is it fitting that a king should hear such things? Get thee gone; I shall not tell thee my story as long as I live, and none can force me to tell it; 'twere better to go and govern thy kingdom."

One said: "Thou givest thyself out to be a king, why then hast thou left thy kingdom?" The king answered: "I sought a man free from sorrow."

The second said to him: "If thou art a king, why art thou so ignorant? A man without sorrow is not born of woman." The king answered: "My vizier often told me this, but I did not hearken unto him."

The third said: "If thou hast wise subjects, give them thy throne, and be their slave."

The fourth said to him: "Was it because thou didst not hearken to thy vizier that the kingdom prospered?"

The fifth said to him: "If running about the roads gave thee pleasure, why did not thy father make thee a running footman?"

The sixth said: "If thou hadst been a beggar,

then indeed thou needst not have been ashamed to walk, or to ask others to lead thee about idle."

The seventh said: "If he had been a king, he would have sent a man to make enquiries while he himself sat at home."

The eighth said: "Of what do you accuse him, and why do you trouble him? It is likely that he had nothing to do at home, and therefore came away; as the proverb hath it: 'To busy oneself with trifles is better than to sit idle.'" ∴

The ninth said: "I wish you may meet with the same hospitality that you have shown to him! The king came hither as your guest, and now you overwhelm him with reproaches."

The tenth said: "He deserved to be beaten, and we have only scolded him." The king was afraid; he left them at once, & went back to his kingdom; he bestowed great honour upon his vizier, and told him all that had happened.

Leon said to the king: "O king, there is no man without sorrow. If sorrow overcome thee, and thou dost not enquire into a man's deeds, what will befall him, and what wilt thou say afterwards? Three things in kings are well-pleasing to God: mildness, meekness, & magnanimity. For three things God favours kings: equity, fairness, and mercy to all. From their

Rules for kings

∴ Literally: "Idle work is better than idle sitting."

sovereigns, states desire: honourable peace, unbiassed judgment, inexhaustible generosity. The nobility ask of kings: a proper degree of indulgence, brilliant banquets, sympathy in sorrow and gladness. Warriors wish from their monarch: a swift steed, stout weapons, thanks for service. The poor seek of their sovereign: open doors, fulfilment of requests, & that they be sent home rejoicing. Slaves demand of kings: a well-plenished board, an undiminished wage, a disregard of slanders. Viziers like from their masters: attention, a patient hearing, acceptance of their counsel. Petitioners desire of kings: a hearing for their complaints, judicial calm, no respect of persons. Merchants ask of kings: a knowledge of the worth of gems and fabrics, a fair price, freedom from illegal seizures. Travellers beseech kings for: protection against robbers, against illegal customs dues, against the insecurity of hostelries. Those who are brought to justice beg from kings: that accused & accuser be set face to face, that cases be tried without wrath, and that the right of defence be fully granted. Prisoners ask of kings: pardon, mercy in place of wrath, the right of seeing the sovereign in person. This is the law for kings; this is the reward of peoples; this is the support of warriors; this is the bulwark of cities. He that fulfils all this, he and his realm shall be firmly established."

Ruka, the eunuch, said to Leon: "If thou didst know so much that is good concerning the duties of kings, had it not been better to teach Djumber rather than beat and starve him?"

LEON TOLD A TALE.

XXXV. The beardless beggar



N a village there dwelt a beardless man∴ who was exceedingly poor. He had one cow. He said to his wife: "I shall sell this cow, perhaps it will bring in enough to buy clothes for thee and me." He drove the cow into town. He was met by another beardless man, who bargained with him, and offered him three marchilis;∴ they did not come to terms. The beardless townsman went away, hurried round the market, and said to all the butchers: "A beardless man is bringing a fat cow to sell; you must all tell him that it is a goat, and offer to buy it at the price of a goat." He then went to the cadi, told him the same thing, & promised him the cow's hide. When the butchers saw the beardless owner of the cow passing, they all offered him half a marchili, say-

∴ The beardless man, or rather, man with very little hair on his face (kosa), plays a great part in Georgian folk-tales, generally as rogue and cheat. Cf. No. 150.

∴ See note on p. 10.

ing: "Sell me this goat for half a marchili." The beardless man was angry, and answered: "You want to buy a cow as big as a camel for the price of a goat!" They replied: "'Tis a goat!" They quarrelled about it, and then went to the cadi to settle the matter. But the cadi also said: "This is a goat." He wanted the skin, and the beardless countryman was suffered to say no more. They gave him a half marchili, took his cow away, and slaughtered it. The beardless man said, with a heavy heart: "Thus runs the proverb: 'The goat's master does not even get the goat's tail!' Give me its tail at least." He took the tail, and went away. Soon after, the cadi's wife died, and the beardless man heard of this. He took his wife's veil and clothes, dressed himself as a woman, girded himself underneath with the cow's tail, and went to the cadi's door. When the cadi came out and saw the woman, he took her for a petitioner. She spoke thus to him: "I am not a petitioner, I am a widow free from reproach, ready to serve him that will feed me." This pleased the cadi, for he had no wife left. He took her into the house, and promised to keep her. He said to his slaves: "This night get you gone to your own rooms, and rest." He crept in to spend the night with her. The beardless man took the cow's tail from his waist, and asked: "What sort of tail is this, cadi?" The cadi replied: "A cow's." The beardless man re-

viled him, and said: "Wherefore, then, didst thou make me sell it for the price of a goat?" The beardless man was the stronger; he threw the naked cadi to the ground, and beat him till he became like a corpse. The servants were far away, and there was none to help the cadi. The beardless man went out and left the house. The servants waited, but the cadi came not. They went in, and found him lying naked & bruised, and there was no woman with him. With much labour they revived the cadi, and he told them all that had happened. When the cadi was well enough, he wished to go to the baths, and anoint with oil the parts of his body that had been beaten. The beardless man heard of this, went to the keeper of the baths, and said: "I have great skill as a barber (shampooer), let me serve thee." The bath-keeper was glad, & said: "Thou art a lucky fellow, the cadi is to be here to-day." So the man tied up his cow's tail in a towel, and went into the baths. The cadi came, and the man served him well. The cadi was pleased with him, & asked him to apply the oil. Then the barber said to the attendants: "When I rub the cadi with oil he will groan and cry out, all his body is sore; but none of you must come in to us; if he wants anything I shall come and tell you." By this artifice the barber kept away the attendants; then he took out the tail, and asked the cadi: "What sort of tail is this?" The

cadi entreated him, and swore to pay him well, but the beardless man hearkened not. He beat him within an inch of his life. Then he went out, and said to the attendants: "He is asleep, go not in lest ye awake him; I go to get him more medicine." So the beardless man dressed and departed. When the attendants entered, they found the cadi lying bruised and swollen; he hardly breathed. They took him, laid him on a litter, carried him home, and put him to bed. When he came to himself he said: "That beardless fellow will give me no peace as long as I am here, he will bring more trouble upon me; get ready the camels, I shall go to Mecca." When they went to seek camels, the beardless man hired camels for three days, & led them past the cadi's house. They enquired of him concerning the camels, and he answered that he was seeking somebody who would hire them. The men were pleased, and told the cadi. They put a box on one of the camels; the cadi sat in the box and started, taking with him all his wealth and all his servants. As they journeyed, the pretended owner of the camels told good stories, which pleased the cadi, so the cadi said to his slaves: "Go on in front, get ready, in the village, quarters for the night, barley, straw, provisions; I and the master of the camels shall come on more leisurely." When they were all away, the beardless man began to tell the story of all that had

happened to himself and the cadi. The cadi said: "I have often heard that tale before, tell me another one." The beardless man replied: "My heart aches at that story, and it will I tell. What care I for other tales?" He threw the cadi down from the camel, beat him with the cow's tail till he gave up the ghost, and then took the camels with the treasure and went back. He gained more than a hundred times the price of his cow!

"O king! I know that Ruka is determined to behave like the beardless man towards me, therefore save me now, and remove me from his power!"

THE KING TOLD A TALE.

XXXVI. The king's counsel to his thirty sons

THERE was once a famous king who had thirty sons. When the time of his death came near, he had thirty arrows brought, bound them together, and then tried to break them, but could not; then he took them one by one and broke them all, saying to his children: "If you stay together and dwell in concord, the foe cannot destroy you, as I was unable just now to break the arrows bound together; but if you separate, the enemy will ruin you and your kin one by one. If unity and love be among you, you shall overcome the enemy and rule unshaken; if you are

disobedient one to another, your destruction is inevitable."

"So is it with you: if you are of one mind, my kingdom will be firmly established; but if you are at enmity one with another, you will bring it to ruin. These are the rules for viziers: Whatever be their number, they must be of one mind. It is not possible to find one single man whose intelligence, counsels, and conduct are always faultless; however sage a man may be, he needs the aid of others. Without this aid failure will befall; and even if it be in one affair only, this may lead to great trouble. Therefore it befits us to prefer the counsels of two or three. Viziers should love one another; it is ill when hatred & rancour exist among viziers. If a vizier is devoted to his sovereign, he ought to make a friend of a personal enemy, and forgive even insult, so that his sovereign's rule be strengthened. A vizier should know how to keep a secret, and if they pick quarrels with one another the secret will slip out; from ill-will they will make it known, and then will they turn one upon the other, saying: ''Twas he that told it!' 'Nay! 'tis he that must have made it known.' A vizier must be loyal to his lord and wish well to the realm. When a king is gracious to one man, another, his enemy, becomes a traitor. A vizier should be devout, a seeker after understanding and wisdom. But when a man looks upon his

Rules for viziers

foe, his heart burns with rage, & he is bereft of understanding and conscience. Viziers should examine one another's opinions, & then adopt the one which is best. It is well known that enemies reveal not their opinions one to another, but if they do, they then become friendly. Viziers are able to strengthen & to ruin a kingdom and a king; if they wish, they can raise him to the throne; if they wish, they can cast him down." Leon said: "True are the words your majesty has deigned to utter, but this fellow had made me regret that I had the honour to serve you."

LEON TOLD A TALE.

XXXVII. The wolf and the ass



WOLF fell upon an ass, and would have rent him. The ass said: "I know thou wilt devour me, fulfil then my last wish: a piece of an iron nail has stuck in my hoof, take it out for me." The wolf granted his prayer, made him lift up his foot, and laid hold with his teeth to pull out the piece of nail. The ass adroitly kicked out with all his might, and knocked out the wolf's teeth; then the wolf was unable to eat the ass, & said: "My father was not a shoemaker, what on earth made me become a smith?"

RUKA TOLD A TALE.

XXXVIII. The thief of Tabriz

IN Tabriz there dwelt a thief. When he found nothing else to steal, he dug up a corpse, took off the shroud, dyed it, and sold it. People were much excited at this, and all sought to slay him. He died, and left one son, who became such a thief as had never before been seen: he dug up a corpse, took off the shroud, and then impaled the dead man. The people were more infuriated than before, and began to bless the thief's father, saying: "True, he robbed the dead of the winding sheet, but at least he did not thrust a stake through the corpse!"

LEON TOLD A TALE.

XXXIX. The tithing-man of Clarjethi

IN the country of Clarjethi ∴ there lived in a village a certain tithing-man (gziri), an irascible fellow, and an enemy to the village; he oppressed the inhabitants and despoiled them. He

∴ Clarjethi is a district in Turkish Georgia, including the Ispir pass. The story illustrates the enmity of the Georgian population to all the officials appointed by the Turks, and describes the oppressive government of the latter in the seventeenth century. Cf. No. 155.

used to trump up some charge against them, denounce them to the Tatars (i.e. Turks), & have heavy exactions taken from them. When the day of the tithing-man's death was come, he called together the villagers, and said to them: "I have done you much harm, & since you have not been able to take your revenge on me during my life, I adjure you in God's name that when I am dead you put a rope round my neck, drag me out, and hang me on a tree." The people were deceived by him, & when he was dead they did to him what he had said. A certain Tatar saw the gziri hanging on the tree, went to the cadi, and said: "The villagers have hung our gziri!" They sent men to the village, and levied a fine of a thousand marchilis. ∴ Then the people cursed the gziri, saying: "In his life he pillaged us, but after his death he has ruined us!"

"Like that man, thou art resolved to ruin me in thy lifetime, and do me all the evil thou canst even after thy death; I know I cannot escape thee" Ruka said to Leon: "I desire not thy death or banishment, but I wish well to my sovereign, and if thou stayest in his service it will be a great misfortune for him."

∴ See note on p. 10.

RUKA TOLD A TALE.

XL. The oyster and the crab

WHEN the mother-of-pearl is in the sea it keeps its mouth open, but when it sees a crab it shuts its shell. The crab swims up to it, and puts its foot against the opening; when the oyster opens, the crab pushes in its foot, gradually gets inside, and eats up the whole oyster.∴

"Such is thy wish. Thou hast not yet seen the oyster's mouth open, and couldst not suck him out, therefore dost thou speak so mildly."

LEON TOLD A TALE.

XLI. The fruiterer of Bagdad and the shepherd

IN the city of Bagdad there was a custom that anyone might go to a fruit-seller and, on payment of two phulis, eat as many khurmas∴∴ as he liked. A shepherd once came in from the country, paid the customary price, sat down, & ate khurmas to the value of a half marchili. The vendor said to him: "Brother, if you eat so much you

∴ Brunetto Latini: "Il libro delle Bestie," c. iv.

∴∴ Khurma (Diospyros Lotus) is a plant bearing a sweet fruit, which is black when dried. It is planted in vineyards in the western part of Georgia, and is found to improve the quality of the vines which twine round it.

will have heartburn." The shepherd replied: "Do not worry about me, I know who will have heartburn over this transaction!" ∴

"I know perfectly well to whom my stay here is profitable or unprofitable, agreeable or disagreeable." The king said to Leon: "I know that thou art fluent and eloquent in speech, and time passes quickly in conversation with thee, but it is a long time since I saw my son, and I should like to know what he has learnt; let me see him." Leon said: "O king, send a man for him, and examine him." The king sent his mace-bearer for his son Djumber, but he would not come. Then he sent the chief of the household, but he came not. He sent the master of the ceremonies, still he would not come. He sent a vizier, but he would not come. Finally he sent the treasurer, and then Djumber mounted an elephant and rode up. He came down from the elephant, took off his girdle, laid it on the elephant, and, as he approached the door, took up a stone in one hand and earth in the other, brought them to the king, bowed before him, and kissed his hand. The king said to his son: "O life of my heart and light of mine eyes! I sent the mace-bearer to thee, wherefore camest thou not?" Djumber replied: "I was not con-

∴ Guli means both heart and belly. Hence the play upon words.

scious of having committed any crime." The king said: "I sent thee the chief of the household, wherefore camest thou not?" Djumber replied: "I am not one of thy slaves, so he had no power over me." The king said to him: "Why didst thou not come with the master of the ceremonies? He is my chief noble." Djumber answered him: "Who then would play the part of host, if I were to follow the receiver of guests?" The king said: "Why didst thou not come with my vizier?" Djumber said: "Surely I am not seeking to seize the throne! God forbid! The vizier's place is by the side of the king." The king said: "Why then didst thou come with the treasurer, a worthless official and a youth of bad character?" Djumber said: "He would be of no use to send to others, but to me it is most fitting to send the treasurer: I am thy treasure, thy great hoard, thy wealth!" The king was pleased with this speech. The vizier asked Djumber: "Why didst thou come hither riding on an elephant?" Djumber replied: "For majesty's sake; because magnates and men of royal race should sit in a lofty seat." The vizier said: "Why didst thou take off thy girdle and leave it on the elephant?" Djumber replied: "A king or a great noble who hastily rises from his seat should leave there signs of his power as a reminder, otherwise those that are round him will forsake him, and he will

not stand against his foe; the proverb says: 'A great stone is heavy as long as it lies in its place, but when once it is set a-rolling it becomes light.'" His father said to him: "Why hast thou brought me a stone and earth?" The prince replied: "The earth is to teach that, however famous and mighty a king thou mayst be, thou art still earth, & to earth thou shalt return; better it is, therefore, to be a pleaser of God than a pleaser of men. The stone is to signify that if thou dost not make use of the treasures thou hast, gold and stone are of equal value to man."

DJUMBER TOLD A TALE.

XLII. The man that buried gold in the earth

A CERTAIN man buried much gold in the earth. Every day he went & looked at the spot. Another man said: "I will go and dig in the place he looks at so often, & see what he has there." He came by night, dug up the gold, and took it away, leaving a big stone in its stead. The owner wished to see his gold, so he looked, and found the big stone. He began to weep and grieve bitterly. The thief came up to him and asked: "Why dost thou weep?" He replied: "I buried my gold, not wishing to spend it, and now somebody has stolen it, and left a big stone in its place." The man who had dug up the gold said: "Woe unto thee! Why weepest thou? If thou

didst not wish to spend the gold, is it not all one to thee whether gold or stone lie there in the ground?"

"O king, it is thus with treasure: it matters not what thou hast if it be not well used and spent." His father answered: "Wouldst thou then have no wealth stored up?" Djumber said: "To have no wealth at all is worse, but to have it and keep it without spending is well worthy of blame."

DJUMBER TOLD A TALE.

XLIII. The legacy of lead ∴

THERE was once a rich merchant who had one son. On his death he gave his son some good advice, and handed over to a slave 300 litras ∴ of lead, ordering him to keep it and say nothing about it to the young man till need should arise. The merchant died. His son was a drunkard, and revelled with drunkards; he squandered all his wife's ornaments, and was reduced to beggary. His servants, seeing that he had nothing left, lost their love for him. He found out about the lead in some way, and asked his slave: "Where

∴ There is a similar story in "The Arabian Nights."

∴∴ In ancient times a litra was a pound, nowadays it is nine pounds.

hast thou put the three hundred litras of lead that my father left in thy care? Bring it to me." The slave went out, and came back with tears in his eyes, saying: "I buried it in the ground, & a mouse has eaten it up." ∴ The young man did not believe him, but his boon-companions bore witness & said: "It is evidently true." The youth had now become very poor. He would have gone to drink with his comrades, but he had nothing to take with him as a contribution to the feast. He went and took off his wife's veil, sold it, bought some bread and cheese, & set out to join his boon-companions, who were making merry in a garden. When he came near the door, the youth laid down the bread and cheese and turned aside for a moment. A dog came up and ate the bread & cheese. The youth went in to his comrades. They forgot all his lavish hospitality, for which they had made no return, and began to abuse him, and said: "Why art thou come hither empty-handed?" He was ashamed, and said: "I was bringing bread and cheese, but a dog ate it." His slave was present at the feast; he laughed, and said: "He lies; how could a dog eat it?" The youth wept, and answered: "May the wrath of God fall upon thee! If a mouse

∴ For a similar excuse cf. Firenzuola: "Discorsi degli Animali," the story of the merchant of Sofignano, near the end of the book.

could eat three hundred litras of lead, how could not a dog eat one loaf and a little cheese?" and then he departed in tears. The slave arose, overtook the young man, and thus addressed him: "Is it clear to thee now? Thou hast wasted vast wealth, and who is grateful to thee for it? Now hearken unto me: cease to be a drunkard, bethink thyself; as for that lead, it is in my keeping, I foresaw this day; if I had given it to thee sooner thou hadst spent it too. Behold thy property! God grant thou mayst use it for thy welfare." After this, the young man became careful; he grew diligent in business and again gathered wealth.

"It is better to have riches if a man knows how to use them, but otherwise a poor man is better than a bad rich man."

XLIV. What the poor man said

IT is said that in the olden time a certain poor man spoke thus: "I live better than kings, for what I have suffices me and I am content therewith, while they, even if they rule the whole world, are not satisfied, and still hunger for more."

The king asked him this question: "Since it seems that thou hast made wisdom thine own, tell me, prithee, what gives the greatest pleasure to man, and what is most hurtful and grievous to him?"

DJUMBER TOLD HIM THIS TALE.

XLV. How the king proved his three sons

THERE was a famous king who had three sons. He said: "I will prove my sons, and see which of them has a royal mind." So he asked all three: "What are the most excellent things for beauty, fatness, & swiftness?" The eldest son answered: "My wife for beauty, my horse for sleekness, my falcon for swiftness. No better things than these can be found." His father said: "Thou shalt not have the throne." The second son flattered his father, and said: "Nothing can be more beautiful than thy queen, sleeker than thy horse, swifter than thy falcon." The king told him also: "It is not thy fate to be king." Then he asked the youngest, who said: "On the face of the earth there is nought lovelier than spring, fatter than autumn, swifter than the eye." The king liked his answer; he chose him to succeed to the throne, & said: "Thou art fit to be king!" "I know that thou art proving me; but if I were not fit to be king, where couldst thou find another son or a brother to be thy successor?" The king said: "Thou hast spoken the truth; in that case it would be necessary to find somebody else." Djumber said: "There is nothing pleasanter than sin, for a season, but afterwards it is venomous and ruinous. At first they are merry, but afterwards comes grief. There is no-

thing more feasible than mercy and good deeds; they that set about them easily accomplish them. At first they shall weep, but afterwards they shall have great joy. A wicked & evil deed is shortlived, and ruin is the end thereof, but a good and beneficent act is everlasting."

DJUMBER TOLD A TALE.

XLVI. The two brothers

THERE were once two brothers; the elder was married, the younger was single. They could not dwell together; they separated, and shared what they had. They divided their corn, and put it in holes, ∴ one on each side of the threshing-floor. The elder took grain from his hole and put it in his brother's, saying: "God has given me a wife and children to help me, but my brother has no one; let this therefore go to him, and may it be of use to him." The younger brother took from his store and poured it into his elder brother's, saying: "I am single, and wherever I go I can

∴ In Karthli and Kakheti grain is generally stored in holes, dug out for the purpose, about 10 to 15 feet in depth, and narrowing up from 7 feet square at the bottom to a little more than 2 feet square at the mouth. In the moister climate of Mingrelia, Imerethi, and Guria, wooden storehouses are built.

easily earn my bread, but my brother has young children, he needs more; let this be his." Thus did they every day. God gave them increase in all things, and they never lacked food; for He multiplies the fruits of good & beneficent deeds.

The king enquired: "Why did they do this secretly? Who could have hindered them from giving one to the other openly?" Djumber smiled, & answered: "Man's heart is narrow; kinsmen are often at variance, and care not to do one another good openly; besides, it is better to do good in secret, God esteems this more highly: if a man does thee a service, and then boasts and is proud of it, dost thou not take it as an insult?"

DJUMBER TOLD A TALE.

XLVII. The king in the ditch

TWO kings went to war. One beat the other, took him captive, and cast him into a ditch. Some time afterwards a man came, wished to pull out the prisoner and let him flee. He cried down into the ditch: "Is it not good of me if I help thee to get away?" The captive king thanked him. He let a rope down, dragged up the king, and said: "Is it not good of me to pull thee out?" The king thanked him again. A third time he asked: "Is it not good of me to do what I have done?" The king lost his temper, and cried out: "Ho there! This man is helping me to escape!"

The guard came and seized them both. They asked the king: "Why didst thou betray him, and not run away?" He answered: "Even while he was pulling me out of the ditch he wearied me with his reminders of the service he had done me; if I had gone home with him, he would have repeated them so often that I should have died of disgust, so I prefer to stay here."

"A good deed should be done in such a way that it will either be pleasing to God or men."

The king said to him: "I am pleased with thy goodness and knowledge. How much thou knowest, even in thy childhood!" Djumber said to him: "Everything is the gift of God; but in this case there are special causes: in the first place, I am a branch of a good and fruitful tree; in the second place, I was cultivated by a skilful gardener; thirdly, I am the disciple of a watchful tutor." The king asked him: "Who are these three?" His son replied: "I am a branch of you, you brought me into the world; the gardener is the vizier Sedrak, who brought me up; the tutor is Leon, who instructs me." Ruka arose and said to Djumber: "Of the two first thou hast spoken truly, but in the third thou art deceived." The prince replied: "Out of three I am mistaken in one, but as regards two I am right; but thou art worthless in two respects: being a man, thou art a woman, and yet thou art not a real woman." Ruka said to him: "It

is doubtless from Leon that thou hast learnt this."

DJUMBER TOLD A TALE.

XLVIII. The camel and the ass



A CAMEL & an ass with chafed backs became friends, and ran away from their master without his knowledge. They went away far from the haunts of men, found pasture on hill and dale, and grew very sleek. They forgot their leanness and their sore backs. The ass said: "Brother, I want to sing a song; thou must accompany me nicely." The camel refused, saying: "Nay, brother; dost thou not remember the sad state in which we were? If any men were in the neighbourhood & heard us roaring, they might come, take us away, and treat us worse than before." The ass would not hearken to him, and began to roar at the top of his voice. Alas! his song was too loud. It happened that near them were travellers whose camels and mules could go no farther on account of fatigue; when they heard the roaring they were glad, and said: "Let us go and see, there must be a village or a caravan; perhaps we can hire an ass." When they came up they saw a camel & an ass, both fat, without any owner; they took them away & put heavy loads on them. After travelling a long way, the ass was so tired that he could go no farther. The

men took the ass and his burden and laid them on the camel. They went on, and came to a narrow road by the side of a great rocky precipice. The camel said to the ass: "I want to dance, and skip, and hop."∴ The ass replied: "This is no place for round dances!" The camel retorted: "Dancing here will be something like your singing yonder," and thereupon he angrily stood on his hind legs, threw the ass into the rocky abyss, and killed him.

"Thou art like the ass, and thy words demand a similar answer; all others know that I am indebted for my whole education to Leon." Ruka said: "Woe is me! formerly Leon alone threatened me, now he has gained an ally in the king's son, and has educated him according to his fancy: what can I do?"

RUKA TOLD A TALE.

XLIX. The king and Death

THERE was once a king who took an oath, saying: "Death shall not slay me without my slaying him too." He made ready his armour and sword, & waited for Death. When he fell sick, & the day of his death was come, he laid his wea-

∴ The word used is samaia, which means a round dance with many figures, somewhat similar to the Khoro or Kolo of S.E. Europe.

pons by his side. With a sigh, he stretched out his hand for his sword, but he could not draw it from the scabbard. Then he cursed Death, and said: "What sort of bravery is this? First thou takest away a man's strength, and then thou killest him. If thou art bold, fight me fairly."

"Leon has behaved like Death. He has enlisted in his service my sovereign's son; how can I struggle against him now?"

DJUMBER TOLD A TALE.

L. Sultan Selim

SULTAN SELIM asked his vizier: "Why do some men drink wine, since all that is bad arises from wine and drunkenness?" The vizier said: "Wine causes more good than ill; wine opens the eyes of the blind, makes the maimed to walk, and enriches the poor." The padishah ordered persons of these three kinds to be brought before him. They were set down face to face, and wine was given to them. When they had drunk, the blind man said: "O God, magnify the Sultan! What excellent red wine he has given us." The man without legs was angry, and said: "To whom art thou talking? I swear by the life of the sovereign I shall give thee a kick that will break thy ribs!" The beggar said to him: "Slay him, and I will pay the blood-money." The vizier then said to the Sultan:

"Behold, thou favourite of fortune, wine can do all this! How otherwise could the blind man see the redness of the wine, the man without legs kick, the beggar pay the price of blood?"

"O Ruka, thou art like them, and it would even seem that thou art not averse to wine, otherwise what makes thee say such things?"

RUKA TOLD A TALE.

LI. The ready-witted man and his shrewish sister-in-law

THERE was once a wretched man who lived with his shrewish sister-in-law. She abused him, & said: "Go, steal; find and bring something in." He entreated her, saying: "I cannot, and I am ashamed." But the woman gave him no peace. One day as he walked, weeping, after being beaten by his sister-in-law, he saw seven camels loaded with silk, and without a driver. He took them away, hid them in the woods, and then went back. He met a man who was looking for the camels, & who thus addressed him: "I have lost seven camels, and if thou canst find out where they are I shall give thee all that one of them was carrying." The man replied: "I have not seen them, but I am such a diviner that there is no wizard like me." It happened that he had found a black book (i.e. book of necromancy), and kept it in his pocket; he drew it out, looked into it, and said: "I have

found them!" He took the owner of the camels along another road, muttering: "See, see, men are leading them!" And thus he invented one story after another. When they came near the place where the camels were, the pretended wizard said: "The thieves knew we were coming; they have left the camels & run away; my oracle has revealed it to me." He then took & showed him the camels. The owner gave him a bale of silk, which he carried home. His sister-in-law thanked him heartily, and said: "Thou art a good brother-in-law; thus shouldst thou behave." At that time the king lost a priceless jewel, and great search was made for it. The owner of the camels came to the king, and said: "Not long since I lost my camels, & they were found by a certain diviner." The king sent a man to bring the diviner to him at once. In the great hall there sat many soothsayers, and the new arrival was put at the end. A slave carried round something in a golden coffer, & said: "He that guesses what is in this coffer will find the lost jewel." Many guesses were made: one said it was a precious stone, another that it was a pearl, a third that it was something else. When it was brought to our friend, the wretched man could think of nothing, and said with a sigh: "Woe is me! Thou hast slain me, my sister-in-law!" This he said from his heart; but the king laughed, and said: "He speaks in parables." It turned

out that there was a grasshopper in the coffer; they thought the soothsayer meant to make a play upon words.∴ They took him away, dressed him in court dress, put him in the royal chamber, in the king's bed, and set a guard of nobles round him. Such honours did they pay him! The soothsayer thought to escape secretly when his guards were asleep. It happened that one of the guards had stolen the jewel; when the others had fallen asleep, the thief fell at the feet of the soothsayer, and said: "I stole it; do not betray me." The soothsayer was glad, and said to him: "I found that out this morning, but I took pity on thy youth, and could not reveal it; go now to the king's goose-house, give the stone to one of the geese to swallow, break off its wing, and then go to bed." In the morning, the new soothsayer joyfully took his stand in the midst of the square. The king and the army came out. They asked the diviner about the jewel. He took out his book, looked at it, and said: "Bring hither all the royal geese." When he saw that the marked goose had been left behind, he said to the servants: "A goose with a broken shoulder is lacking." They marvelled, and praised him. The missing goose was driven in. He then said: "Cut it open; it

∴ Mamcalio means "O thou hast slain me"; mcali is a grasshopper.

has swallowed the jewel." They cut it open and took out the precious stone. The king was greatly pleased, and gave the man costly gifts; he also gave him his own horse, with housings of gold. The soothsayer had never been on horseback before, and the royal steed had a peculiar habit: when the king rode down to the end of the square, he turned round and went back again. The soothsayer mounted, and when he had reached the other end, the horse turned sharply round and galloped; he could not hold the horse, and cried in terror: "Help, help!" On reaching the stable the horse stopped; the stable fell down & crushed all the king's horses to death. Thereupon the new soothsayer said: "When I had ridden across the square I divined that this accident would happen, and called for help, but none of you took any notice." He gave back the horse to the king, who presented him with other innumerable treasures. When the soothsayer reached home, he gathered together what he had, & betook himself to another land, knowing that his fraud would be discovered sooner or later, and thus he saved himself from punishment.∴

"Behold, O prince! it is better that thy Leon

∴ For the early part of this story cf. "Ahmed the Cobbler," in chapter xx. of Malcolm's "Sketches of Persia."

also should depart secretly, for if his deceit be discovered it will fare ill with him."

DJUMBER TOLD A TALE.

LII. The two brothers who were liars

THERE were two brothers. One was at court, the other worked at home. He who was at court was a liar, but he stayed near the king's person, and was well paid. He who stayed at home was a simpleton, and said to his brother: "I am not pleased that thou gainest thy livelihood by telling lies; if the king pays thee for that, surely I too could invent falsehoods and tell them to the king, and thus gain his favour." His brother replied: "What I tell him pleases him; I bring thee much of what I earn; thou hast nothing to trouble thee, and I reproach thee with nothing; so stay at home." But he would not obey, and set out for the court. He said to the king: "I heard the barking of dogs up in the air." The king wished to kill him, and said: "How can he dare to tell me such a lie!" The professional liar, his brother, came and said to the king: "This is my brother, a stupid shepherd; perchance he is not lying; an eagle may have laid hold of a little dog and carried it up into the air, and he may have mistaken its squealing for the barking of dogs." The king was satisfied with this explanation; he did not kill the shepherd, but ordered

him to be clad in a coat of honour. When they went home, his brother said: "I have saved thee from death, now stay at home; thou art not skilled in the speech of courts." But he that had received the coat was eager to win more by falsehood. So he went to the king, and said: "I shot an arrow at a stag, and knocked off its ear and its foot; it fell, then cooked itself, and I ate it with tart fruit." Again the king ordered him to be slain, being much insulted at such lying. But the condemned man's brother took pity on him, and said to the king: "I have already ventured to tell your majesty that he is ignorant, and knows not how to express his ideas. He is an excellent archer, & it would seem that while the stag was scratching its ear with its foot he shot at it and cut off both those members. The stag fell; the point of the arrow was of steel, and probably a flint was lying there which was struck by the arrow; the spark set fire to some straw and burnt the stag: probably wild currants were growing there, and the juice fell on the stag, which he ate." Thus did the liar save his brother and let him go. ∴

"Even if Leon be a liar, what is it to thee as long as his words please the king? The proverb says: 'If thy master loves a serpent, I hope thou wilt cherish it in thy bosom.' A man who dwells

∴ Cf. No. 133.

at court must have three qualities: (i.) to tell no tales against a man whom the king loves, otherwise the king will disbelieve them, and thou wilt suffer for it; (ii.) thou too must praise him whose words please the king, for if thou criest him down, the king will be displeased, and thou wilt fall into disfavour; (iii.) try to win over him that the king trusts, or thy days will be numbered."

RUKA TOLD A TALE.

LIII. The men from Ispahan, Gilan, and Ganja

THERE met together three friends: one from Ispahan, another from Gilan, & a third from Ganja (Elizavetpol), and each began to praise his own place. The man from Ispahan said: "My country is such, that if you lay a new melon and an old one side by side, it is impossible to tell which is this year's and which is last year's." The man from Gilan said: "My country is such, that if you lay a living man and a corpse in one bed, when the living man is asleep it is impossible to distinguish the one from the other." The man from Ganja said: "My country is such, that a man walks about for six months after his death, and in the seventh month goes to his grave; a man gets a mortal attack of fever in spring, and does not die till autumn." None of their countries was good, but they all liked their own.

"And this Leon of thine is a very bad man;

but whatever comes from him, good and bad alike, seems good to thee. Why wilt thou not suffer me to speak to him, though thou thyself speakest to me?"

DJUMBER TOLD A TALE.

LIV. The blind man & the man who could see



HERE once walked along a road a man who could see, and he had with him twenty marchilis (i.e. about twenty shillings). On the way he met a blind beggar without a guide, who was groping along with a stick. The man who could see said: "I will try and see what sort of fellow this blind man is." So he went and knocked against him, and then cried out: "Who art thou that runnest upon a blind man who has no guide? Why hast thou troubled me? Hast thou no fear of God that thou treatest me thus?" The blind man answered: "I too am blind, and walk with a stick; I did not mean to knock against thee; do not reproach me." They sat down, and began to talk of one thing and another; they became friendly. The man who could see said: "I have with me twenty marchilis that I have collected as alms, and I do not know which of them are good money and which bad." The blind man said: "Before I lost my sight I was a silversmith, and coined money. Give them to me, I can tell by the touch which of them are pure silver and which are mixed with

base metal." He gave them all to him. The blind man wrapped them up in his girdle, ran and lay down among the furrows of a ploughed field, thinking that he was hidden. After waiting for some time, the man who could see began to call out: "Where hast thou put them? What hast thou done with them? Why art thou keeping them so long?" He began to entreat him, saying: "Take them not from a poor blind man; I gained them with great toil, in my wanderings about the world; be not a causer of sorrow to me!" The blind man, thinking the other was really blind, stayed in hiding. The man who could see besought him, but he heeded not entreaties; finally, the man who could see picked up a stone, and said: "O God, if that man is acting unrighteously in taking away my money, grant that this stone may hit him on the foot!" He cast the stone, and struck him on the foot. The blind man got up, & lay down in another place, thinking he was now safely hidden. The man who could see took another stone, bigger than the first, & cried to God: "I am blind, and he has stolen from me money I have received as alms; if he deserve it, let this stone strike him on the shoulder!" He then threw it, and hit him on the shoulder. The blind man bore this blow also without speaking, went away, & lay down in another place. A third time he picked up a stone, still heavier, & said: "O God, if he is tak-

ing from me unjustly, may I strike him straight on the forehead!" When the blind man heard this, he said within himself: "Twice has he prayed, and God has hearkened unto him; I scarce could bear the blows: he struck the part he aimed at; if he hits me on the head I shall die, and who will get the money then? I shall die for nought." So he cried out: "Brother, wherefore art thou uneasy? I am trying to separate the good coins from the bad, and I shall give them back to thee." The man who could see cursed him, and said: "Thou knave! Thou who art blind wouldst steal money from me who can see!"

"Like him, thou art blind, but in the spiritual eye, & thinkest that all are blind like thee." Ruka said to him: "Thou art a mere child; for lack of understanding thou followest the delusive words of Leon. Of thyself thou comprehendest not, and a man without discernment is sure to fall into misfortune."

RUKA TOLD A TALE.

LV. The ass, the tiger, the fox, & the wolf

AN ass that belonged to a poor man, and was overworked and lean, ran secretly away from his master, and went to graze in a place high above the plain. A great river ran in the midst, on

Cf. No. 126.

whose banks grew fine trees; beyond them lay high rocks, & green fields covered with flowers. It happened that the spot chosen by the ass was the abode of a tiger. When the tiger came home from hunting, he saw the ass, and was afraid, taking him to be some very strange monster. As soon as the ass perceived the tiger, he thought death stared him in the face; he pricked up his ears and loudly brayed. This roused such terror in the tiger's breast, that he did not stop to look for a path, but leaped down from the top of a rock, and ran off. On his way he met a fox, who, seeing that the tiger was alarmed at something, saluted him, & said: "O king of beasts, whither art thou going, and why dost thou frown?" He answered: "There has appeared in my realm some wondrous monster; through fear I could not stay there, and I have fled away from it, therefore am I sad." The fox enquired further into the matter, and learnt that the monster was a four-footed beast, with long ears, and a mighty voice, and so on; then he said: "It is an ass; do not flee; I shall drive him away, and thou shalt remain in peace." But the tiger would not believe him, so the fox and he went on together. They met a wolf, who saluted them, and then asked the fox: "What is it that troubles the tiger, and whither is he going?" The fox told the wolf, and said: "An ass has driven him out and put him to flight; I have remonstrated with

him, but he will not listen to me." The wolf said to the tiger: "Be not afraid; I shall eat the ass for my dinner, I am very hungry. Turn back, and I shall tell thee all about him." The tiger replied: "If you are not deceiving me, and speak the truth, bring a rope; let us tie ourselves together, with me in the middle, and whatever happens to one will happen to all of us." The fox went into the village, stole a rope, & brought it; the three tied themselves together and turned back. When the ass saw them coming together he was stricken with terror, and began to roar and bray more loudly than ever. The tiger took fright, would not listen to his counsellors, broke away, dragging the fox and the wolf after him till they were choked, and fled far away. At last he said to himself: "I cannot live anywhere except in that place; I will go & become the vassal of that monster, perhaps he will spare me and let me return to my abode." He presented himself before the ass with great humility, entreated him, and became his subject. The ass was afraid of him, but he was still more afraid of the ass. The ass said to him: "Since thou hast become my subject I shall take great care of thee; I make thee steward of my household. I shall forgive thee two offences, but beware of committing a third." So they lived in peace together. Some time afterwards, while the ass was asleep, the tiger wanted to gambol, and in jumping over the

river he struck the water with his tail, and soused the ass, who woke up, and angrily rebuked him. Another day, the ass went into the river when it was swollen; he fell, and would have been drowned. The tiger went to his lord's help and pulled him out; but the ass was seeking a pretext to get rid of the tiger, so he pretended to be angry, and said: "I was catching a fish, why didst thou drag me out?" The tiger, fearing the consequences of a third offence, ran away, and left the ass to be ruler of the place.

"O prince! I have told thee this story so that thou shouldst not, like the tiger, hang thy counsellors. Do not listen to that worthless fellow. Do not decide an affair till thou hast examined it, or thou wilt afterwards repent."

DJUMBER TOLD A TALE.

A CERTAIN king of India was taking a bath. The barber who was shaving his head put a razor to the king's throat, and said: "Give me thy daughter to wife!" The king was amazed, but pro- LVI. The Indian king and the barber

Cf. Benfey: "Pantschatantra," i. pp. 506-510; Malcolm: "Sketches of Persia," ch. xvi.; and M. Wardrop's "Georgian Folk-tales," p. 132 (Mingrelian story of the Devi and the Good-for-nothing).

mised to grant the request. When the king went out from the bath, he asked his viziers: "How could the man dare to demand my daughter's hand?" They answered: "He had his foot on a hoard, ∴ and therefore did he this." They took up the floor of the bath, and found a great heap of gold and silver.

"Ruka, either thy foot is on a hoard, or God has doomed thee to death, otherwise thou wouldst not speak such unbecoming words."

RUKA TOLD A TALE.

LVII. The three brothers: ploughman weaver, and tailor



HERE were three brothers: one was a ploughman, another was a weaver, the third was a tailor. The eldest, the ploughman, was old, his wife was dead, & he wished to marry again. His brothers tried to dissuade him, but he would not hearken to their advice. When they saw that he would have his way, they brought him an old woman of his own age, and the wedding took place. On that night there came to the door a camel loaded with precious goods. The wedding guests killed the camel and threw it into a ditch, but hid the burden; they agreed upon the plan they would

∴ This idiomatic phrase is used in Georgian to signify that a lucky moment for the execution of an enterprise has happened.

adopt if anybody came to look for the camel. After the wedding festivities were over, the owner of the camel arrived. The eldest brother was working in the fields, and the man went up to him. The ploughman guessed him to be the owner of the camel. The latter said: "I wish the ploughman success!" ∴ Quoth the ploughman: "It is rice that I am sowing." The owner of the camel was surprised, but said: "I have lost a camel, and if thou knowest where it is, tell me, and I shall pay thee well." He replied: "If we had summer weather we might do more work." The man who owned the camel said: "I ask thee about the camel, & not about farming." He answered: "The brown ox is restive." The owner of the camel lost his temper, and went away. When he reached the end of the village he went up to the weaver, who was weaving a warp, and said: "I have lost a camel, canst thou tell me aught about it?" The weaver replied: "I am quick at my work, I can make two of these in a day." The owner of the camel said: "I ask thee about the camel, not about the cloth." The weaver replied: "The warp belongs to another man, or I would sell it to thee." The owner of the camel grew very angry, and said: "What

∴ The ordinary Georgian salutation is: "I wish thee success!" or "May God grant thee the victory!"

a mad country I have come to!" and went away. Then he went into the village & asked the tailor, who answered: "My wages are six shauris" (i.e. sixpence). The owner of the camel said to him: "My fine fellow, I ask thee about a camel, a camel!" The tailor said: "I am in a great hurry, give it to another man to make." The man left him, and went away. When he came to the river he met the newly married old woman. He asked her. She told him all the truth, and gave a full description of the camel: "Such & such a camel came to our house, my husband & my brothers-in-law killed it, and hid the precious goods it carried." The owner of the camel asked: "When did this happen?" The old woman replied: "It was on the very night of my wedding." The man said: "Men and women alike seem to be mad in this country! I lost a camel but yesterday, and this old woman tells me of a thing that took place on her wedding day." He went home empty-handed. The old woman had told the truth, but he did not believe her.

"I too speak the truth; but my truth seems to thee worse than falsehood; thou takest my good words for bad. Thou art but a child, yet thou seekest to be thought a sage; thou art a royal prince, and thou hatest eunuchs. Thou art the king's son, but thou wilt have no one near thee excepting one man. If thou art so clever, I will set thee a problem; see if thou canst solve it,

with the help of thy Leon." Djumber said to him: "What is it?" Ruka said:

LVIII. The goat, the wolf, & the bundle of hay

WILL lay down a narrow bridge; thou must carry over it, one at a time, a wolf, a goat, and a bundle of hay, in such a way that there is no danger of the wolf eating the goat, or of the goat eating the hay.

The king's son agreed, and Ruka laid down the bridge. A wolf, a goat, and a truss of hay were brought.

Djumber then went; he took the goat over the bridge, and left it there. He went back, took the wolf over the bridge, and left it, but carried the goat back with him, and left it on this side. He took the hay, carried it over the bridge, and left it with the wolf. Then he went back for the goat, and took it over to the other side.

Then he said: "Ruka, there is the solution of thy clever puzzle. Now listen to me; I have done thy problem in practice, do thou mine in words" Afterwards Djumber said: "Since thou art a eunuch, thou art the natural guardian of woman; this is thy vocation, thy trade."

LIX. How three men and their wives crossed a river

THREE stupid men, each with his wife, met on the bank of a broad stream. They found on the river a small boat that would only hold two persons. Now tell me how all the six could cross, so that no man's wife could possibly fall into the hands of another.

Ruka saw that the problem was difficult, and cudgelled his brains, but could make nothing of it. A great discussion arose between the king, the vizier, and Ruka, and such expressions as the following might have been heard: "No, that won't do! No, it must be this way!" But none of them succeeded in solving the question. Then Ruka said: "I swear he has invented something that cannot be done. No man is clever enough to do it." Djumber said to him: "Ah! thou hare among beasts, thou kite among birds, among men ... thou well knowest what! art thou not proved to be a liar?" But Ruka repeated what he had said: "He has invented an absurd problem that no man can solve." Leon adjured Djumber: "Tell how it is done, and prove him to be a perjurer."

Djumber said: The three men were called Melas, Metur, and Marasan. Melas drew the boat to the bank, entered it with his wife, and crossed to the other side; he landed his wife, and then returned to the others. The two remaining

women were then put in; they crossed & joined the first woman. The wife of Melas ferried herself back again to her husband. Metur & Marasan got into the boat and joined their wives. Metur then came back with his wife to Melas. Metur and Melas left their wives on this side and crossed to Marasan. Marasan's wife got into the boat, ferried herself over, and brought back Melas's wife. Then Metur went over & fetched his wife, and they proceeded on their journey.

The king laughed, and said: "I had made up my mind that we should never get those women over the river." Sedrak, the vizier, said to the king: "Dost thou still think Leon is a bad man? If so, let him not live; slay him! Has he brought up thy son in ignorance? A father and a tutor alike should be proud of such a youth as Djumber, whom thou didst pray for with humility and receive from the mercy of God; his tutor Leon is the teacher remarkable for wisdom whom thou didst see in thy dream. There could be no Djumber without Leon, & no Leon without Djumber."

Meanwhile there came to the king, as petitioners, three brothers who wanted to divide the family wealth. They had shared everything else excepting thirty she-goats, but about these they could not agree. They told the king about these goats.

LX. How three brothers divided thirty goats

TEN of the goats have one kid apiece, ten have two, & ten have three, we want to share them equally among us without separating the kids from their mothers.

A discussion arose, but nobody could perform the division. They asked prince Djumber, and he said:

Altogether, there are thirty goats and sixty kids. Of the ten goats that have three kids, give five to the second brother, & five to the youngest, which will make five goats and fifteen kids to each of them; and of the ten goats that have one kid apiece, give likewise half to each of them, and this will make exactly ten goats and twenty kids to each of these two. As for the goats that have two kids, numbering ten goats and twenty kids, give them all to the eldest brother. Thus all the brothers will be equally well treated, and none of the kids will be separated from its mother.

The king was well pleased when Djumber had solved the difficulty; he expressed his gratitude to Leon, had him dressed in a royal robe, mounted him on his own horse, and gave him great presents. Ruka said: "He has taught him to divide sheep and goats, for this has the king shown him such honour; if he had taught him manners fit for monarchs, and virtues becoming

to youths, the king would have given Leon the kingdom."

RUKA TOLD A TALE.

LXI. The king who deified himself

THERE was a certain king who declared that he was God, and no man dared to say to him: "Thou art not God." He had a good and wise vizier, who said to him: "Since thou art a god, let me be thine angel." The king allowed him to be his angel. Some time afterwards the god said to his angel: "Go to, let us perform a miracle!" The angel replied: "If thou wilt hearken to me I will help thee to do an excellent and extraordinary miracle." The king consented. The vizier ordered everything to be taken out of the royal apartments, filled them with dung, and the entrails of sheep and cows, and shut the doors. It was summer time. He waited ten days. On the eleventh day they went, saying: "Let us go and see the miracle we have wrought." When the doors were opened, they saw only beetles & worms in swarms, and there was a great stench. The king said to the vizier: "What sort of miracle is this?" The vizier replied: "From such a god as thou art, & such an angel as I am, this is indeed a great miracle; we are not fit to perform a greater."

"For such a prince as Djumber, and such a tutor as Leon, it is already something if the latter

has taught the former to divide goats and kids; we must applaud this forsooth, for if we find fault, Leon will become bashful, and not be able to tell him about cows and oxen!"

THE KING TOLD HIM A STORY.

LXII. The tortoise & the scorpion

A TORTOISE and a scorpion became friends; they set out to travel, & came to a river which they must cross. The scorpion was sad because he could not get over, but the tortoise said: "Sit on my back, and I shall carry thee across." So the scorpion got on his back. No sooner had the tortoise begun to swim than the scorpion stung him on the back. The tortoise asked: "Brother, why art thou doing this?" The scorpion replied: "How can I help it? I do not wish to do it, but our nature is such that we must bite both friend and foe." The tortoise dived to the bottom, threw the scorpion into the water, and said: "Brother, I do not wish to do thee harm, but my nature is such that if I do not bathe my body after it is stung it swells up and I die." ∴

∴ This story seems to be abridged from the Georgian translation of "Anvar-i Suhaili" (see Eastwick's tr., p. 133); cf. also Esop; Benfey's "Pantschatantra," i. 223; Schiefner: "Awarische Texte," p. 100, No. xiv.; and Malcolm: "Sketches of Persia," ch. xiv.

"O Ruka, all those who are like thee bite enemies and friends alike; but hearken to me for a moment: either bite a place thou canst get at with thy teeth, or do it in such a way that thou mayst not be drowned.

LXIII. The fox & the fleas

THE fox is a dumb brute, but it has so much sense, that when fleas swarm on it, knowing that they will annoy it, it takes in its mouth a piece of old leather, and lets its tail down into the water; when the fleas crawl up the tail to the body, it gradually sinks its body; when they move up from the body to the head, and then to the piece of leather, it dips its head under water, and lets the piece of old leather with the fleas float away in the stream.

"If many fleas annoy a beast, think how troublesome the hatred of many people must be to a man. To have not a single well-wisher among so many men is a great misfortune." Ruka replied: "Do not keep a bad man at thy court, and I will not be his foe." The king said: "If I resolved not to have a bad man near me, I should have to get rid of thee first of all. Mark this: kings understand the deeds of eunuchs & others, but no man can understand the deeds of kings until he himself is king; the seat of kings is so lofty that it cannot be easily seen from beneath."

THE KING TOLD A TALE TO HIS SON.

LXIV. The rich man who became poor



HERE was once a wise man who suffered great losses in trade. He set out, wandered over the face of the earth, and came to India. There he enquired who was the wealthiest & most God-fearing man in the place. When he had found out his name, he went to the man, and said: "Brother, not long ago thou didst borrow from me forty litras ∴ of silver; now I am in great need, I beseech thee in God's name to repay me." The rich man had borrowed nothing from him, and refused. He asked him: "When I borrowed the silver, who was present as thy witness, and where is the receipt?" The other answered: "Thou wast busy, & didst say: 'I have no time, come to-morrow and I will give thee a receipt'; I trusted thee and agreed, but other business took me away; I forgot about this, & departed; now I pray thee, if I am lying, take an oath in God's name that thou dost not owe me the silver, and I shall leave thee." The God-fearing rich man said: "Why should I swear by the name of God about such a trifle as this? He has given me enough to satisfy many men.

∴ Litra in ancient times was a pound, nowadays it is nine pounds.

I will give the man forty litras of silver, & enjoy the rest of my wealth without incurring God's wrath." So he did not swear, but gave the man what he asked. The latter took the silver & said: "O God, thou knowest truth & righteousness! I have done this through poverty; if my business prospers I shall give back all I gain to this man, and tell him all." He went away to Machin (i.e. China), traded, and became so rich that no merchant was wealthier. Some years afterwards he came back to the same town, sought out the rich man, found him, and invited him to his house. He recognized the rich man, but the rich man did not recognize him. He took him into his treasure-house and showed him all that he had. The rich man was astonished at his wealth and great treasures; everything pleased him; he praised everything. Then his host took the key of the treasure-house, presented it to him, kissed his hand, and said: "All this is thine, and God grant that thou mayst enjoy it." The guest had forgotten all about the affair of the borrowed silver, and asked the man who he was, and what it all meant. He answered, telling him the whole truth: "Poverty drove me to do it; thou didst not owe me anything; I had spent all I had; this belongs to thee, take it." The wealthy man marvelled at the uprightness and goodness of heart of the other; he took one girdle, and stuff for one shirt, and said to him: "I would not have

taken even this unless I had feared to displease thee. Use all the rest of thy goods, and God be with thee; now that I see thy goodness, I give thee what I have also."

"My child, it is God's will, and I give thee my place and my kingdom. From henceforth rule over all, and may no man be thine enemy!"

RUKA TOLD A TALE.

LXV. The two cellarmen



CERTAIN householder went into his cellar to look at his wine. He noticed a cup standing near the wine-jar, & asked the cellarman: "Why is this cup standing here?" He answered: "Whenever I come down here I drink a cup of wine." The householder did not like this, and he said: "This fellow has been drinking all my wine." So he appointed an overseer to look after him, and said: "See that he does not drink so much of my wine!" The next time he went to the cellar he saw two cups standing by the jar. He asked the cellarman: "What is the meaning of this?" He answered: "One of them is the cup I used to drink from, the other belongs to my comrade whom thou hast lately appointed."

"O king, thou hast given a fine kingdom to thy son, find now a similar realm for Leon, because one is not enough for both."

DJUMBER WAS VERY ANGRY, & TOLD A TALE.

LXVI. The tinker & his ass

THERE was once a tinker who loaded his ass with grain, and took it to the mill. He ground the corn, and was on his way back, when the ass stopped and could go no farther. The tinker had in his pocket some salts of ammonia, which he proceeded to crush into powder with a stone, and put it under the tail of the ass, thinking: "Perhaps it will burn him, & make him hurry along." But the ass ran off so swiftly that the tinker could not keep up with him, and he said to himself: "Some one may take the ass away, and I shall lose him." So he took a little sal-ammoniac, and treated himself as he had treated the ass, thinking thus to overtake the beast. He became so wild that he outran the ass, rushed right through the village, and as he sped past his own house he cried to his wife: "My ammonia has proved stronger, I cannot stop, look after the ass!"

"Ruka, thou too must have stimulated thyself with sal-ammoniac; it must be something of this kind that infuriates thee, otherwise how canst thou dare to say such a thing before the king!" Then Djumber fell on his face, saluted his father, kissed the ground, & thus addressed him: "Glory be to thy Creator! great joy be thy

lot! may thy fame never diminish! With a meek heart thou dost display thy greatness of soul, but I am not worthy of so much favour; nay, not even to look upon thee face to face. When I hear thy merciful commands, they are to me above all honours. If there be in me aught that is good, it is from thee, for whoever saw that a man who sowed millet reaped obrenici (a variety of maize), or planted a thorn and gathered fruit (khurmas) therefrom? A good tree bears good fruit, and fruits cannot be good in themselves unless the tree is good; watering and care will not improve a withered tree, and the proverb says: 'Hawk brings forth hawk, but kites produce kites.' Praise me not for the good that is in me, and attribute it not to me. If the mason has builded the house well, whose is the credit, the builder's or the building's? If the rider has trained the horse well, is the steed or the horseman to be praised? I am a part of thy substance, and the pupil of Leon. All that is good in me is not mine: my physical nature I owe to thee; my education to Leon. I say not this as if thou hadst been sparing in thy gifts and favours to him; he is not worthy of a thousandth part of them; but he has many foes, and I would that they slandered him not in your majesty's court."

DJUMBER TOLD HIS FATHER A TALE.

LXVII. The Christian & the Jew in Constantinople

IN Stambul lived a Christian & a rich Jew who were enemies. The Jew often gave bribes, & had the Christian arrested: sometimes they beat him, and sometimes they shut him up in jail. One day the Christian asked the Jew: "How many prophets were there?" The Jew replied: "Four-and-twenty." The Christian said: "Write down the names of all the prophets." The Jew wrote them. The Christian enquired: "Why is not Mohammed among them?" The Jew said: "He was not a prophet" The Christian, through hatred to him, had asked a Tatar (i.e. Turk) to be a witness to these words. The Tatar went and told the cadi. They took the Jew and hanged him.

Maxims on hatred

"Every enemy tries to seize his chance to ruin his enemy. When the enemy is strong, a man can either appease him or flee from him; when he is an equal, a man can cope with him, or he will not pick a quarrel; but of an insignificant or faithless enemy a man must beware. An insignificant foe is like a fire hidden under ashes; he is not seen, but when thou stirrest thy hands are burnt. An insignificant foe is like death; he comes unnoticed, and there is no escape from him by bribes, by force, or by entreaty.

As soon as an insignificant foe meets his chance, he will not let his antagonist out of his hands, for fear he slips away. An insignificant enemy is like a pit covered with hay; as soon as thou treadest thereon thou fallest; therefore every man must beware of an insignificant foe, for he draws one into misfortune. To be lost or to be saved through a wicked man are both shameful; but whether a good man do us good or evil, it is well. Therefore, if thou art not evil, let not an evil man overcome thee, and if he is as good as thou art, thou shalt not need to beg his mercy. So it is, that if a good man does thee a good deed, since good comes from the good, then it is well; if he does what is not good, then he, excelling thee in heart, mind, and strength, will conquer thee. But the highest human goodness consists in this: not to remember evil, but to drown it in goodness." Ruka said to him: "O prince! Thou art trying hard and telling tales to ruin me, and benefit Leon. But the same thing will happen to Leon, for his ceaseless enmity towards me, as happened to a certain man."

RUKA TOLD A TALE.

LXVIII. The mowers of Darband

IN the village of Darband ∴ mowers went out to the haymaking; they rode on horseback and carried scythes. They quarrelled about the hay, and one of them pointed with the handle of the scythe, and said: "Up to this point is mine;" another said: "No, it is mine; here is the boundary!" One of them became very angry; it happened that the handle of the scythe was very short, & when he threw it down from the saddle to mark the place, saying: "Up to this point is mine," the edge of the scythe struck him on the neck and cut off his head, and his hay went to the other man.

"Thy Leon runs some risk of his wealth falling to me, and of his coming to a bad end."

DJUMBER TOLD HIM A TALE.

LXIX. The mullah of Gilan

IN Gilan there was once a mullah. He sowed rice, but hogs spoil this field. The mullah digged a deep pit on the track of the hogs, covered it over with reeds, & then went home. When the hogs came along their usual path, and were crossing the pit,

∴ There is a village called Darband in Lazistan, near the Black Sea shore.

the reeds gave way, and a big boar fell in. When the mullah arrived, he saw the hog wallowing in the pit, & with a yoke he began to beat him from above, meanwhile cursing him. The wooden pole of the yoke caught the mullah on the neck, and he himself fell into the pit with the boar, which struck him with its tusks, and bit him till it left no whole bone in his body. The more the mullah tried to pacify the hog, the worse it treated him.

"In like manner, thou shalt fall into such a pit, and no man will hear thy entreaties." Ruka said to him: "Since thou hast likened Leon to a hog, I am as well pleased as if all the wishes of my heart were fulfilled."

RUKA TOLD A TALE.

LXX. The two rich rivals

THERE was a very rich man, and there was another man the fame of whose wondrous wealth was noised abroad. The latter said: "I know not the number of my treasures; kings themselves have not as much as I: surely that other man's wealth cannot exceed mine; I will go and see what treasures he has." So he went and asked to see his treasure-house. The other man took his visitor and showed him countless barns full of wheat and barley, and said to him merrily: "God of His mercy has given me all this!" The rich man

abused him & the person who had exaggerated his wealth, and said to him: "I have as many pearls as thou hast grains of corn, but I do not consider that to be wealth," and he departed. Next year there was so great a famine that bread was nowhere to be had. All were starving. The rich man sent a servant with gifts of pearls to the man rich in grain, and wished to buy bread from him; but he received no answer. Then he loaded camels with a multitude of precious things, and sent them to him, for he was driven by necessity. The man of many barns sent back the jewels, with the message: "Think not that I shall sell thee bread for gems, but if thou wilt send me thy wife thou mayst have as much as thou wilt." The rich man was very angry, and said: "If I give away my wife, what shall I say to my friends, or for whom shall I buy bread; if I do not, he will give me no bread, and my children will die!" There was no other way out of it, so he put his wife on horseback and sent her to him. The man who was rich in corn saw the woman coming, and said to her: "Thou art as my mother; now that I have seen how thy husband, who so loftily abused me, has become meek, take as much as thou wishest & go home again!" He gave her much bread and let her go.

"Djumber! since thou hast come to hate Leon so much that thou likenest him to dogs and hogs, what danger can befall me now!"

Djumber smiled, and said to Ruka: "Woe to thy joys! How is a bad mullah better than a boar? If it pleased thee so much I will call him a hog again. But what benefit is this to thee?" Ruka said to him: "Only call Leon a hog, and I shall become his friend." Djumber replied: "Why hast thou, who art but half a man, the stomach (vanity) of twenty men?"

LXXI. The jinjraka bird

THE little bird called jinjraka ∴ is so stupid, that when the thunder begins to roll it lies down on its back, and thinks: "If the sky falls, I shall hold it up with my foot, so that the world be not crushed."

LXXII. Why the crane stands on one leg

FROM pride, also, the crane never puts both its feet on the ground, except when it walks, thinking that the earth might give way under its weight!

"What thinkest thou of thy depraved person? What art thou?"

∴ White water wagtail. Cf. "Escritores en prosa anteriores al siglo xv.," ed. Rivadeneyra, Madrid 1884, "Libro de los gatos," iii. p. 543, "El ave de S. Martin."

DJUMBER TOLD HIM A TALE.

LXXIII. The fox & the crane

THE fox invited the crane to dine; he cooked lentils, & poured them out on a copper plate. Both began to eat. The fox lapped the food with his tongue; but how was the crane to eat from a plate? He only succeeded in picking up a lentil now and then. Next day the crane invited the fox; he cooked peas, and emptied them into a jar with a narrow neck. Both began to eat. The crane pushed in his beak and ate, but the fox could not even get his lips into the jar; how could he partake of the meal? The fox grew angry, and made himself disagreeable. The crane, too, was offended, and insulted his guest still more outrageously. What was the meaning of their goodwill and friendship, or the hatred and enmity that followed?

"What is the meaning of your friendship and love, or of your rancour? When a master manifests his goodwill to some of his men, this is accounted to be due to their services, and not to him: thou, as a eunuch, art obliged to be devoted to the king, day and night shouldst thou try to serve him, but that youth (Leon) is in my service; it is his duty to be a slave to the king, and my tutor. Wherefore shouldst thou quarrel with him, or why should he quarrel with thee?"

RUKA TOLD A TALE.

LXXIV. The devil in the form of a mule



WO men were walking along a road; one of them stumbled, and thereupon cursed the devil. The other said to him: "What has he done to thee? surely he did not lead thee to stumble, yet you all curse him thus." When the friends separated, the devil came up and said to the man who had taken his part: "For that thou didst defend me, I will give thee due reward; I shall transform myself into a fine mule, mount me and ride into Halabi (Aleppo); the cadi of the city is about to start for the Kaaba (Mecca), and wishes to buy a mule; do not sell me till he agrees to pay a hundred phluris (? florins) for me, and then go thy way." So the devil turned himself into a mule. The man mounted, and rode past the cadi's house. The mule was sleek and thorough-paced. The cadi's servants asked the man, and he said the beast was for sale. They went in at once and told the cadi. They paid the hundred phluris, and took the mule. The cadi was much pleased with it, and ordered it to be tied up in front of his house. Two or three days afterwards, when the servants were away on various errands, the cadi was looking with pride at the mule when it slipped off its halter, got loose, and went into a ewer that was standing there. The cadi began to cry out. The servants came, and

he told them what he had seen. They said: "He has seen some vision, and has gone mad, or why should he rave thus? How can a mule get into a water-jug, and how can it find room there?" So they laid hold of the cadi, tortured him grievously, and chained him up. The cadi swore that he was not mad, but was speaking the truth, but nobody would listen to him. For forty days they gave him no rest; they made him dance, and otherwise tormented him. When his strength began to fail, the cadi said: "Now I am well again." Then they set him free. He was sitting alone, when suddenly the mule put its ears out of the ewer & pricked them up; the judge cried: "It is here again. Help!" The servants came, seized him, and tortured him worse than before. Again he said: "Now I have recovered my health; I shall not fall ill again." So they let him go. The cadi was sitting quietly when the mule again pricked up its ears in the ewer. The cadi said: "I can see thee, of course, but I am afraid to say anything for fear of torture." The cadi spoke the truth; he saw the mule, but nobody believed him.

"Like him, I speak the truth, but none of you will listen to me."

LXXV. The blacksmith of Damascus & the judge

IN the city of Shami (Damascus) there lived a certain blacksmith. Every moment of the day he was cursing the devil. The devils were troubled, and decided to set a trap for the smith: a devil appeared to him in the form of an old man, brought with him a youth whom he represented to be his son, and offered the smith two hundred phluris (? florins), saying: "Teach my son thy trade." The blacksmith was pleased, took the youth as an apprentice, and promised to teach him thoroughly. Two months afterwards the devil turned himself into an infirm old man, came to the smith, offered him again two hundred phluris, and said: "I have become very aged; take this money as thy hire, burn me up, and turn me into a young man of thirty years of age." The blacksmith cursed the devil, & said: "How can any man do this?" The apprentice said to him: "Take the money; I am a smith's son, I shall transform him properly." Devils know how to do devils' work! They bound the feeble old man, put him in the furnace, heaped coals of fire round him, and blew the forge into a great heat with the bellows. The old devil cried out loudly: "I am roasting; do not burn me up!" But they only blew the harder. Who could burn up a devil? A man of thirty came forth from the flames. Everybody was astonished, & the fame

of the deed was spread abroad: "That blacksmith is such a cunning craftsman, that he can turn an old man of two centuries into a young one of thirty years." The cadi of Damascus heard of this. He was very old. He brought two hundred phluris to the smith, saying: "Transform me." The blacksmith agreed, thinking he knew how to perform the transformation in this case also. He wrapped the cadi up, put him in the fire, and began to blow him with the bellows. When they raked out the fire they found that even his bones were burned up. The poor blacksmith was taken & hanged. Thus did the devils cheat him!

"One devil can transform and see another devil: thou art a devil, and seest the devil; thou needst not swear, no one will believe thee!"

RUKA TOLD A TALE.

LXXVI. The Persian merchant and the Indian merchant

A PERSIAN merchant went to India and reached the city of Cashmere. There was a gathering of rich merchants; he went in, took the highest seat, doffed his turban, laid it down beside him, and crossed his legs. He sat proudly, as if no man were his superior. You must have heard of the wealth of the Indians. A certain man who was not accounted worthy to enter, far less to sit there, looked in from the outside. Seeing the

Persian sitting there, he sent a slave to ask him how many thousand treasure-houses he had. When the Persian was asked, he replied with a sigh: "I have three hundred thumanis (i.e. pounds sterling)." When the man outside heard this, he was beside himself with rage, and said: "I own three hundred houses full of amber, not to speak of other kinds of wealth; at my door lie eight great silver nuggets for men to sit on, yet I am not worthy to enter, while that worthless fellow goes in and presumes to take the highest seat; and see how he sits!" When the Persian came out the Indian met him at the door, and said to him: "Thou art not acquainted with the commerce of this country; if thou wilt, I will put into the business as much capital as thou hast; as partners we shall share equally profits and losses." The Persian was glad, and agreed. The Persian and the Hindoo each contributed three hundred thumanis. Acting on the Hindoo's advice, they bought garlic and onions to the value of six hundred thumanis, hired warehouses, and stored the goods. The Hindoo said to the Persian: "In three months the price will rise, and we shall make a thousand per cent." When three months had passed the goods were quite rotten. The Persian said to his partner: "All our stock is ruined." By the Hindoo's advice, they borrowed money, and hired workmen, who weeded out what was rotten and put

aside the rest. The Hindoo again said to the Persian: "Thou shalt make a great profit through me." Three more months passed, and the whole of the garlic and onions, without a single exception, was quite rotten. The Persian began to weep, and reproached the Hindoo, who replied: "What art thou chattering about? We are equal sharers in profit and loss alike; thou and I have both lost our capital." The Persian became so poor that he lacked bread. Then the Hindoo came to the Persian, took him home with him, gave him three hundred thumanis, and said to him: "Brother, I have thrown away those six hundred thumanis out of spite at seeing thee sit there in the assembly of the wealthy merchants." "Like the Hindoo, from spite against Leon I shall do such a deed that all men shall wonder."

DJUMBER TOLD HIM A TALE.

LXXVII. The storks and the geese

IN a certain place white storks abounded. A man stole a stork's eggs and put goose's eggs in the nest. The stork hatched them & brought them up, thinking them to be her own brood; they grew. The cock-bird came, and saw that the chicks did not resemble him. So he gathered together all the storks in the neighbourhood, showed the young birds to them, and said: "She (the hen-bird) is a shame and a disgrace to our kind; let

her be judged." So they took that innocent stork, killed her, and sucked out her marrow. ∴

"Now, how has Leon insulted thee? Was he a faithless wife to thee, or was he a murderer of thy son? Or hadst thou a wife with whom he deceived thee? Or did he maim thee? What has he done to thee? Tell me! I swear by the king's head I will not defend him, I will not prefer him to thee, but I shall speak the truth; between him and thee there is no cause for enmity."

Various maxims

There are three cases where hatred is natural: (i.) when a neighbour tries to overstep another man's boundary; (ii.) when one's estate is held by another, without whose destruction the rightful owner cannot come into his own; (iii.) when a man has been dishonoured by another." Ruka said: "I make no secret of the fact that I am Leon's enemy." Djumber said "There are three kinds of people who should not nourish enmity; (i.) a passenger against the captain of the ship; (ii.) a dweller in the plain against him that is in a stronghold; (iii.) he that lives on the lower reaches of a stream against him that lives near its source." Ruka said: "Thou art the king's son, comfort us with thy sweet words." Djum-

∴ Brunetto Latini ("Libro delle Bestie," ch. xxx.) tells how "l'arcivescovo di Milano mise uno uovo di corbo in uno nido di cicognia," with similar results.

ber said: "Three there are who should make themselves agreeable: (i.) those who conjointly hold a fortress; (ii.) he that gets the biggest share on the division of a heritage; (iii.) he that takes part in a banquet." Ruka said: "My labour is in vain!" Djumber said: "Three there are that toil in vain: (i.) a cowardly night-guard of a caravan; (ii.) he that tries to breed from a mule; (iii.) he that runs after the wind." Ruka said: "He is exercising himself in verbosity." Djumber said: "There are three whom verbosity befits: (i.) the poor and helpless; (ii.) the itinerant evangelist; (iii.) the quarrelsome man." Ruka said: "I will get me away to some place where thy hands cannot reach me." Djumber said: "There are three who should flee: (i.) he whom the people like not; (ii.) he that has a wilful wife; (iii.) he that betrays his master." Ruka said: "I would that I were dead!" Djumber said: "There are three for whom death is to be desired: (i.) he that leads a sinful life; (ii.) he that suffers a long and incurable illness; (iii.) he who is sure of heaven." Ruka said: "It seems that thou wishest to drive me away!" Djumber said: "There are three who are driven away: (i.) the gardener who steals grapes; (ii.) the leech who knows not drugs; (iii.) an impolite stranger." Ruka said: "I see that I have aroused thy wrath." Djumber said: "There are three who rouse wrath in a man: (i.) a stiff-necked and

wilful son; (ii.) a shrewish woman; (iii.) a chattering slave."

RUKA TOLD A TALE.

LXXVIII. The hermit philosopher



HERE was once a great philosopher who had acquired all the branches of wisdom. He forsook the world, & went far away into the wilderness. There he lived alone & prayed. And there were six other philosophers, men of great learning, lovers of knowledge. They disputed about some word, and none of them could solve the question. So they set out to seek the solitary sage. Him they asked about the difficult word, but he answered not for a long time. Again they asked him, and he said: "Ye have spent all your substance in studying to speak much; I have left my household, and the world, that I may live in silence and not speak at all." Not another word did he utter, so they went back ashamed and unanswered.

"And I too, could I thus escape from you, would gladly give up not only this world, but yonder everlasting world to be quit of you."

DJUMBER TOLD HIM A TALE.

LXXIX. The bear and the two huntsmen

TWO friends went to the chase; they came to a ravine & crossed it. A bear caught one of them & lay down on him. His friend cried out: "Leave the bear alone and come hither, we have other work to do!" He that was caught cried: "The bear will not let me go, or I would have left him long ago!"

"Thou wilt not depart, and thou givest no peace to anybody; thy converse is pleasing to none, and nobody seeks it."

RUKA TOLD A TALE.

LXXX. The orphan and his mother

THERE was once an orphan child. When he grew up he asked his mother: "Mother, everybody else has a father, why have not I?" The mother said: "My child, thou too hadst a father, but he was drowned in the river." The boy said: "Was there no bridge over the river? Why did he not cross by the bridge?" The mother said: "There was one, but it was a long way off." "If he had gone on walking till now would he not be over yet?" His mother smiled and said: "If he had thought as much as thou about the matter he would not have been drowned."

"This tale have I told for the following rea-

son: if thou art so nice about conversation, why dost thou speak with a disagreeable man, and why hast thou not yet thought of breaking off our discourse?"

Leon opened his wise mouth, and, with eloquent tongue, said to Djumber: "Prince, thou art but a child; thou seekest a clear road for thy words, & thy desire is so strong that thou losest thyself therein, as a certain king lost that which he sought." The king asked: "How?"

LEON TOLD A TALE.

LXXXI. The King of Langaruthi and the smith



HERE was once a king in Langaruthi; he tried to find in his kingdom the golden alchemy (i.e. the philosopher's stone), or to get hold of a man that knew about it. In that city there was a smith, who made an axe and sold it. He that bought the axe went out to cut wood, and unwittingly struck a stone and blunted the edge of the axe. Now it happened that the stone was the golden alchemy: as soon as it touched the iron it turned it into gold! When the owner of the axe saw that his tool became yellow and blunt, he was angry, and said: "The smith has cheated me; he has sold me a copper axe." So he went and quarrelled with the smith. But the smith was a clever fellow, and asked: "How was the edge dulled? and what did it strike?"

The man took him, showed him the stump, and said: "I was cutting this, and the axe struck this stone." The smith gave him back his money, took the axe, and went away. The smith also took the stone, and whatever iron he touched with it turned into gold. The smith became so rich that he knew not the extent of his wealth. The king said: "God is good to this smith, he has gotten great riches: I will seek his daughter in marriage for my son." So he asked her hand, and the wedding took place. The smith said to himself: "What better and more wondrous dowry can I give her than this? I will give her this stone." He put it in a golden casket, sealed it, and sent it with his daughter, and no other dowry did he give. The king's balcony looked out upon the sea, and while the king sat there he said: "Show me the dowry of my daughter-in-law; let me see what she has brought with her!" They brought the casket & presented it to him, saying: "This is all she has brought with her!" The king opened it, & found a stone! He was angry: "I married my son to a peasant's daughter because her father was rich, and I had thought he would give her a great dowry," and he threw the stone into the sea. The smith came and told the king all. They sought the stone, but it was not to be found. He easily found what he eagerly sought, but lightly and carelessly he lost it!

"If thou seekest wisdom, do not weary thy tongue with him; if thou wishest to learn, see, there is Sedrak, thy father's vizier, whose like there is not in the whole world; if thou wilt acquire the manner of kings, lo, there is the king of kings, thy father, such a sovereign as was never born; if thou art eager to hear stories, no man has seen as much joy and sorrow, or as many marvels in strange lands, as I have. Why dost thou speak with such a senseless, ignorant, monstrous man, deprived of human form? What dost thou find in him to please thee? Surely it is not from hatred that thou talkest amiably to him? Why not leave him?" The king commanded Leon: "Thou speakest truth; I have long desired to know thy history, ... whence thou comest, whose son thou art, how thou camest to leave home, and what thou hast seen in thy wanderings? Tell me all." Leon replied: "Already have I ventured to tell your majesty that I know nothing of my birth and parentage.

LXXXII. The barber

ON my way hither I came to a certain village. Five friends were sitting there & joking together; they invited me to join them, & made me sit down beside them; they wanted to have their heads shaved. It happened that in the village there was one bad barber. He gave himself out to be

an artist in hairdressing, & came to offer us his services. He began to shave one of the party, and tortured him grievously. Near by, a camel was bellowing, and the sufferer said: "He must be having his head shaved, or he would not roar so loudly." We laughed, & sent another man to be shaved. When the barber lacerated the second man, he pulled out five bistis (twopence), gave them to the shaver, & said: "I know thou wilt not let me out of thy hands alive, so here is thy hire, that I may not die in thy debt." Then the barber began to shave the third man; he cut his head, and put a piece of cotton wool on it to stop the bleeding; this he did in about ten places. When one half of the head had been treated in this way, the sufferer made the barber stop, and said to him: "Thou hast planted cotton on one half of my head, leave the other half alone, I want to plant melons there." We laughed, and asked one another about our adventures. While the fourth man was being shaved, I asked him: "How many brothers have you?" He replied: "If this fellow lets me go alive there are six of us, but if not, there will be only five left." The fifth was cut in many places, & plastered with cotton wool; when it was over, he gave the barber two phulis (a farthing). The barber was a sharp fellow, and said: "I have put five bistis' worth of wadding on thy head, and thou only givest me two phulis!" We laughed. Everyone had to

pass through the barber's hands, willy-nilly. When he shaved me it hurt very much, but I made no sign. At the end, I paid him his fee, & thanked him, saying: "May the souls of thy parents enjoy the same peace that I have just enjoyed!" My friends reproached me: "Even a dried ass's head would have roared under such treatment, & why dost thou express great gratitude to him?" I answered: "If I had refused to be shaved you would have given me no peace; now I have gained this man's thanks, while I have cursed his parents." They asked: "How?" I said to them: "If the souls of his parents rest as I did under his razor, what terrible tortures they must be enduring in hell!" We drank wine and made merry.

TALES OF ITALIAN PAINTERS.

LXXXIII.



WENT thence & came to a certain Italian city. A painter saw me, & bade me be his guest. He was the oldest of all the painters. I stayed with him a month, and was always included in the invitations his brother artists sent him. Once a certain painter asked us to visit him. He had painted on the window-ledge an open inkpot with a pen in it, wondrously like reality. There was present another excellent painter, who looked upon himself as master of his art. The host

said to him: "Rise, brother, and give me that inkpot, I shall do as much for thee some other time." The painter thus addressed stood up, & stretched out his hand for the inkpot; there was nothing but the wall! He was greatly ashamed. We smiled.

LXXXIV.



N another occasion, we were invited by the victim of this trick. Our former host had forgotten all about the affair of the inkpot: our present entertainer had painted on the wall an open door; one would have thought it was a real door leading into the house. We drank wine, and it happened that we disputed about a certain word. The master of the house said to him that painted the inkpot: "Do not quarrel about it, I have a book where you will find the truth of the matter." The other asked: "Where is the book?" Our host pointed to the door: "Thou wilt find it in that room, take it and look." He stood up, wished to hurry in, struck against the wall, and broke his head. The master of the house said: "I have not treated thee well, but it is in such a room as that one that people learn to draw inkpots like yonder one of the other day." We drank wine and made merry.

LXXXV. ANOTHER artist invited us. He bade us sit down. Near at hand was another room in which he had laid an iron basin, so skilfully painted that the beholder might mistake it for a still pool of water. He called upon several artists, one by one, gave each a glass, and said: "Brother, there is water standing there, go and fill this glass and bring it to me." They went, and mistaking the iron for water, struck their glasses and shattered them; being ashamed, they ran home another way. But there was one artist wiser than the rest, to whom our host gave a glass. He guessed that there was some trick. So he touched the basin with his hand, & found that it was painted iron. A palette with colours lay near by; he took it, and painted the excrement of a dog as if it had fallen into the water. Then he went back, and said: "Some one has thrown dog's dirt into the water, so it is unfit for drinking, and I have not filled the glass." We went out and saw what the artist had done; we were pleased with his wit. We drank wine, ate, & made very merry. I was delighted with their skill.

ANOTHER artist entertained us. It happened that he had seen his friend's wife, and he painted a life-like portrait of her. We sat down beside this portrait. Then the painter invited the woman's husband to come. He entered, and saw her sitting in our midst. He was choleric, so when he took the picture to be his wife he was beside himself with rage, rushed up, & wished to strike her; his clenched fist met the wall. We laughed heartily. In this wise I spent a month. LXXXVI.

"I went on my way, & fell in with three men. They were sitting on the ground under the trees at cross-roads; they had met by chance, and had that very day become bosom friends. They wept as they abused their wives. I rode up, and asked them: 'What has befallen you?' They answered: 'Dismount, sit down, and we shall tell thee.'

STORIES OF THREE UNHAPPY MARRIED MEN.

One said:

I HAD one brother, who was kind, obedient, and devoted to me. His wife was more beautiful than mine. This provoked my wife; she hated my brother's wife, & said: "Why is she better-looking than LXXXVII.

I am?" She worried me, saying: "Either make thy brother separate from his wife, or separate thou from him." My brother would not give up his wife; I parted from him, and lo! now I go about asking for alms.

Another said:

LXXXVIII. THERE were four brothers of us, all married. My wife worried me, and said: "If thou wilt split with thy brothers, I am a woman of such ability that I shall give thee to eat bread with bread." She gave me no peace by day or by night. When I had separated from my brothers, I said to her: "What is the meaning of eating bread with bread? Give me to eat of it." She made me a dish of wheatmeal porridge, gave me a loaf in my hand, and said: "There is bread (i.e. grain in the form of porridge), eat it with bread!" I was grieved that I had left my brothers. My wife herself reproached me, saying: "I hated thy kinsfolk and separated from them, but why didst thou hearken to me and leave thy brothers?" She rated me so, that I left her. I have lost my brothers, and here I am disconsolate.

The third said:

LXXXIX.

WE were eight brothers. My wife worried me, saying: "If thou wilt leave thy brothers, I shall make thee a person of such importance that I shall kindle for thee a sit-forward, sit-back fire." I could stand it no longer, and separated from my brothers. It was winter; she set me down & lighted a fire; she brought straw which she put on the fire; when the straw flared up I moved back, and when it grew cold again I moved forward. Thus did she treat me! I asked her: "What means this?" She replied: "I promised to kindle for thee a sit-forward, sit-back fire; this is it!" Now I wander about disconsolate.

"They said to me: 'Tell us the history of thy wife and brothers too.' I said to them: 'I have no brother, and if God had given me one I would have made my wife serve him as a slave!' They cursed me and drove me away, saying: 'If thou hast neither wife nor brother why hast thou heard our shame?' They even designed to slay me, but I fled. Thence I proceeded to the city of Muqami. There I met a surgeon who was chief of his craft; he harboured me & made a feast for me. He invited all the surgeons, and said to them: 'Let each of you tell my guest about the most interesting case you have treated or seen; it may interest him.'

THE STORIES OF THE TEN SURGEONS.

The first said:

XC. CERTAIN man was surrounded by his foes in battle; the bone of his brow was broken into fragments. There was no possibility that the bone could grow together again; I removed it altogether, replaced it by a copper-plate, which became joined to the adjacent bones, and the man lived a long time.

The second said:

XCI. Y uncle was a very skilful surgeon. He was sitting up on a balcony, & a market was going on in front of the house. A young man galloped past on horseback. The surgeon saw him from above, and sent a man after him to tell him to open a vein in his arm, otherwise he would die of apoplexy. The youth swore at the messenger, and abused the surgeon. But when he reached home a rush of blood to his head took place, and he was on the point of death. My uncle came to his house just in time; the wailing of the mourners had begun. He went in, sent away the mourners, opened veins on both the young man's arms, and bled him profusely. The man recovered, and henceforth

the wisdom and skill of my uncle were extolled by all.

The third said:



NEIGHBOUR of mine was a skilful surgeon. Another neighbour smashed his leg so badly that the bone was broken into powder, and could not possibly grow together again. He made an incision, took out the fragments, and put in an ass's leg-bone. He applied drugs, and the bone grew to the others. The man was perfectly cured, so that no one could notice that there had been a fracture, and all applauded the surgeon's skill. XCII.

The fourth said:



MY teacher was a famous surgeon, able to heal all diseases. He himself fell seriously ill. Many surgeons came; to all who came in to visit him, the patient held up one finger. The surgeons did not understand what he meant, so he would not let them prescribe for him. Many days passed, and the fame of this was spread abroad. There came a foreign surgeon and saw him. When the patient held up one finger, the stranger held up two. This satisfied the patient, who called the other and bade him feel his pulse. He attended him, & he recover- XCIII.

ed. I asked him: "Why wouldst thou not suffer the other surgeons to treat thee?" He answered: "I tested them all, but found skill in none of them, and an ignorant surgeon produces poison; ignorant surgeons & priests are worse than worthless." I asked what he meant by making a sign with his finger. He answered: "By holding up one finger I meant to say: 'If thou hast not dissected one hundred bodies thou art not a perfect surgeon.' The others did not understand, but he held up two fingers to show that he had dissected two hundred. I was pleased that he understood me, and so I got well." If anything greatly pleases a sick man, he often recovers.

The fifth said:

XCIV. HILE the King of Basri (Bussorah) was at meat, a bone stuck in his throat. No doctor could do anything, so they sent for my uncle. He came, saw what had happened, and knew what to do. Then he asked the king: "Hast thou a son?" The king said: "I have a boy nine years old, as fair as the sun." The surgeon said: "If thou wilt let me slay him, and wilt eat his liver and blood, thou shalt recover, but there is no other remedy." The king would not hear of such a thing, but the surgeon insisted. When nothing else could be done, the viziers advised

him, and said: "If thou diest, thy foes will slay thy son too, and lay waste thy kingdom; but if thou art cured, thou canst have another child." The king brought out his son, took him on his knee, kissed him, & said: "Child! they ask me to slay thee and eat thy liver, that I may be cured." The boy said: "If it will benefit thee, let me die for thee. Here am I, slay me; the father begets the son, & not the son the father." He was given over to the surgeon to be killed. The surgeon said: "Stretch a curtain across, that the king may not see the slaughter of his son." He then had a kid put behind the curtain. When the knife pierced the kid's throat it cried out loudly; the king, thinking he heard the dying shriek of his son, screamed: "Woe is me for my son!" with such force that he drove the bone out of his throat. He ran over, and when he saw his son alive he said to the surgeon: "What is this thou hast done to me?" He answered: "If I had not used this trick thou wouldst not have cried out with such force as to drive the bone from thy throat." The king recovered. ∴

∴ Cf. No. 125, where a footnote gives references to parallel stories of sacrifice of children.

The sixth said:

XCV. A PATIENT came to my eldest brother. All the surgeons wondered at his disease. My brother said to the others: "There is a sore within the man's body. It will not open spontaneously; it cannot be reached by the lancet or by drugs; what is to be done?" They could not suggest any treatment. My brother caused five leeches to be brought, and made the patient swallow them: the man became like a corpse. The leeches found their way to the sore and opened it. In due time my brother gave the patient medicine which caused the leeches to fall off, and they were passed, together with much blood, and the patient recovered.

The seventh said:

XCVI. KARIM-SHAH'S ∴ son became very ill. Many doctors were summoned, but could do nothing. Then they called in Abd-ul-Chaphar. ∴ He tried every kind of treatment, but without success. Then he looked at the child's face and at the face of his parents; a doubt entered his mind as to their kinship: there was no resemblance in their features. He secretly

∴ Or Kirman-Shah. ∴ Or Japhar.

called aside the child's mother, and said to her: "If thou wishest that thy son's life be saved, tell me who begot him, for I find that he is not the shah's son." At first she swore for a long time denying this, but when she saw there was no escape she acknowledged it, & said: "The shah my husband was childless, and had no heir; his throne would have gone to another. I had intercourse with a miller, and bore him this child." When the surgeon had heard all this, he took the child away from his parents; he turned him out of bed and put him to lie on a little straw. He ceased to give him medicine. When the boy asked for food the surgeon scolded him, & only gave him a little dry rusk. It seemed that he had inherited his father's constitution, and costly drugs were therefore of no avail. The child was restored to health, and the surgeon took him back to his father and mother. All praised his skill.

The eighth said:

XCVII.

MY son-in-law was the friend of a certain old man; they loved each other dearly. While my son-in-law was out in the country attending a patient, his friend died. The doctor only reached home after the funeral. When he heard of his friend's death he wept a great deal, and then asked: "Of what sickness did he die?" They told him all.

He went away secretly, taking with him a servant carrying a spade, dug up the grave, & took out the body. It happened that the man was only in a lethargy, and had been buried alive. Those who suffer from this disease look as if they were dead; so they had been deceived, and buried him. The doctor stripped his friend, and opened his veins with a lancet. He made up the grave as it had been before. He took his friend home with him, bled him profusely, attended to him, and cured him, keeping him concealed at his own house. The man's son grieved bitterly; several times he held feasts in commemoration of his father, and invited the doctor. The doctor did not weep on these occasions, but was merry. The man marvelled, & said: "He and my father loved each other; why does he rejoice!" The customary feast commemorating the fortieth day after death was held. The doctor said to the son: "I dreamt that thy father rose from his grave." He would not believe it. They went, dug up the grave, & found it empty. The man's son wept and grieved. The doctor took him home, and said: "What is the use of a corpse? it matters not whether he be in the grave or not." The man wept still more. Then the doctor took him home and showed him his father, saying: "See what a skilful surgeon I am!" When the son saw his father he was overjoyed, and made very merry. The doctor became famous.

The ninth said:

XCVIII.

A NEIGHBOUR of mine fell ill; he spent all his substance on doctors, but none of them could heal him. He heard that in Shiraz there was a surgeon who could diagnose any case as soon as he saw the patient. If there is hope of recovery he gives a prescription, saying: "Take this, and if thou followest the directions thou shalt surely recover." If there is no hope, he silently turns away his head. On hearing of this the patient set out, accompanied by one slave, and came to the doctor. As soon as the doctor saw him he turned away & said nothing. The sick man almost fainted; he went out, and said to his slave: "Thou knowest what efforts I have made to find health, but it is all of no avail; I must die: go now and buy me some curdled milk, I should like to taste it before I die." The slave took his master into a fruit garden, and laid him on his side. He brought sour milk and gave it to him; but the man could not take it all, so he gave what was left to the slave, who laid it down under a tree near by. The slave watched while the sick man slept. An asp crept out, put its head into the cup of sour milk, and drank it all. The servant was too much afraid to drive it away. Then the asp spewed the milk back into the dish and crawled away. The slave

was tired of his sick master, and thought: "If he drinks the milk now he will die, and I shall be free." When the patient awoke he asked for sour milk; he drank it all up, and even licked the dish: then he lay down again, slept, perspired freely, and was cured. When he awoke, he rose healthy, quite free from pain, and said to his slave: "Let us go and abuse that doctor who thought I must die: now I am well without medicine." As soon as he entered, before he had time to say a word, the doctor thus addressed him: "Who gave thee the vomit of an asp? Thou hast drunk this and been healed." The man replied: "What art thou raving about? Thou art an ignorant fellow, & makest guesses at random." They were quarrelling, when the slave rose trembling and confessed everything. Then the doctor said: "As soon as I saw thee I knew that nothing else could cure thee, but what was I to do, brother? I could not catch an asp, and even if I had been able to do this, how could I make it vomit? Now it is manifest that God has been merciful to thee and healed thee."

The tenth said:

XCIX. Y master took me to Kurdistan. His mother was not only very old, but for twenty years she had been sick, and no doctor could cure her. I went to see her; she was weak, thin, infirm, & wan;

she could not digest her food, she could not walk, and only spoke with difficulty, but her mind was unaffected. I examined her and carefully studied her case. After a long enquiry I discovered the nature of her disease: fungi had grown on her liver, and this was what made her thin. I made every effort to cure her. I took thought, and said: "She has such a disease that it will be difficult to cure her, even if she were not old; but I shall do my best, and if I succeed let God have your thanks." They agreed to let me try my skill. I covered the outside of the bath-house with felt, & the inside with smooth carpets, so that no breath of air could penetrate, while all the vapour would be kept in the bath. I took the patient in there, gave her a sleeping draught, and laid her down; she slept. I performed an operation... cut off the fungi on the liver and elsewhere, smeared the parts with a drug, anointed them with various oils, put everything back in its place again, sewed up the wound, and bandaged it tightly. When she awoke I gave her medicine; the wound healed; she got well, stout, and robust. All men applauded my skill, and praised me.

"All the time I was there they entertained me; they made feasts in my honour, & amused me with good stories.

C. The man who rolled a stone up & down a hill

LEAVING that place, I came to a torrid plain. When I had crossed it, I saw a great slope. There a certain man went down the hill, took a big round stone on his back, carried it to the top, and then rolled it down again; down he went again, took the stone on his back, carried it up, and then rolled it to the bottom. While he was carrying it up he groaned deeply, but when he rolled it down he laughed loudly. I asked him: "Brother, why dost thou weary thyself thus, and why dost thou laugh?" He answered me: "In this stone I find both joy & sorrow; I have but a worthless stone, yet my joy and sorrow are both great, while there are many men who have a thousand times as much gold which lies useless in their possession; it yields them neither joy nor sorrow." His simple yet sensible words pleased me well.

CI. The two men with the two loaves

I LEFT him, & came to a spring where two men were drinking water. When they saw me they were pleased at my coming. They sat down to eat, & they had nothing but two loaves; they bade me sit down too. Each of them laid down his loaf, & I had none, so each gave me half a loaf, and thus I had more than they had. They ate their bread, but were not satisfied. Then they

were angry with me, and said: "He has cheated us! We had only one loaf between us, he has eaten a whole loaf!" What could I do against two of them? They took me, tied me up, and gave me a hundred blows with a stick. There was nobody to help me. My entreaties were in vain. I said to them: "When you are guests, may your hosts treat you in the same way!" They left me bound and hurried away.

"A compassionate man came up to me and asked what had happened to me. I told him. He answered: 'Brother, I will give thee five pieces of advice, master them and follow them: (i.) Put not thy trust in an ignorant man; (ii.) let there be no sign of weakness when thou art with the insolent; (iii.) be always on thy guard, even in thine own house; (iv.) be not the guest of the hungry; (v.) take not a gift from a poor man.' I thanked him. He unbound me, and said: 'Those men have imposed on many.' He gave me victuals and went away. There was no reason why I should stay there either, so I went on till I came to the seashore. I took ship. The wind arose, wrecked the ship, and all the passengers and cargo were lost. I alone remained on a plank for seven days and nights; on the eighth day the waves threw me up on the beach. Exhausted and bruised, I rose and climbed a hill from which I looked round. It was winter-time, and the snow was knee-deep.

Five rules of worldly wisdom

I went on, wondering whether I should find shelter and food.

CII. The handsome huntsman and his kinsfolk



SAW a young man coming towards me. He was tall, handsome, stout, and fair. He wore nothing but a shirt and trousers of thin cloth; his head and feet were bare, and his trousers were turned up. His shirt was girded about his waist with a golden belt, in which two arrows were stuck, and he held a bow in his hand. When he came up, he saw that I was a stranger; at his request, I told him my story. He said to me: "My name is Jazi-Gurgen; ∴ go in the direction whence I come, & thou wilt find a village. Tell the people from me that they are to treat thee well till I come." He then went on his way. I continued my journey, and came to a great and fair city. As soon as I mentioned Jazi-Gurgen's name, the people treated me as if I had been their lord. They warmed and fed me, amused and pampered me. In the evening Jazi-Gurgen arrived. He had slain a deer; he brought it in on his back, and threw it down in the yard. He went indoors, changed his raiment, and came to me. He was a very worthy man. He sat down beside me, & I stayed with him a fortnight; at the end of that time he said:

∴ Or Jizi.

"Come, I will show thee all my household." I arose and went with him; he led me through many rooms of various kinds, all artistically arranged. Then he took me into a pavilion, having in its midst a great basin full of cold water and ice, among which sat young children from two months to three years of age; some of them were walking about, some lay still. I was astonished. When we went out I asked: "Will not these children die?" He replied: "Death is in God's hands; if they are fated to die, a warm bath would not save them. Our forefathers accustomed our bodies to this, and thus we do. Let those die that must! The rest will be as hardy as I am." I was astonished. He took me thence into a palace, a fine abode indeed! In the midst stood a silver column; at the bottom a golden chain was fastened, to the end of which an old man was fettered. The chain was so long that the prisoner could go all over that room, and into the next, where a bed stood on one side, and a table covered with all sorts of viands; there was also wine, and chess & backgammon boards. He could do what he liked: eat, drink, sleep, and amuse himself. I asked Jazi-Gurgen: "Who is he?" He answered: "My father." I then enquired: "Why dost thou keep him in chains?" He replied: "Brother, when a man becomes old his mind is weakened; he affronts people: the men in this place are evil; he would

get into quarrels, and quarrels end in murder. Here he is well looked after; he cannot go outside, but may do everything else that pleases him." Then he took me to a splendid room, bade me sit down, and called someone. There came in a lovely woman. I never saw anybody like her for beauty, and her form was graceful as the cypress. She was adorned with pearls & many precious stones. Something encrusted with jewels was tied to her head by a golden thread, and dragged on the ground. I did not ask, but guessed that she was one of his family. He said to me: "This is my wife, and it is a man's head that she is dragging after her." I asked: "Why does she do this?" He said: "I came in unexpected one day; she held that man in her embrace, and was saying: 'Would that I might never be separated from thy head!' ∴ I took pity on her, and spared her life. Thou seest her beauty, but her intelligence is still greater; she has no equal in wisdom and tact.

∴ The word 'thavi' (head) is used idiomatically in Georgian to signify 'self,' 'person,' etc. Cf. caput, κάρα, κεφαλή. 'Thy head' in this passage is therefore equivalent to 'thee.' For similar punishments of unfaithful wives cf. Benfey's "Pantschatantra," t. i. pp. 449-451, where parallels from the "Heptameron," "Gesta Romanorum," etc., are given.

So I spared her; but I cut off the man's head, mounted it in gold, and tied it to her: thus did I fulfil her wish. May God never sunder them! May she have his head attached to her all the days of her life!" Then he said: "Judge me not that I have told thee my shame; thou art a stranger, and when thou art in a foreign land this will give thee an opportunity of telling a strange story."

"He gave me five hundred phluris & a guide; the latter took me down to the sea to a ship, on which I sailed away. I reached a country inhabited by a very fine race, with many good qualities, but among them it is impossible to speak the truth; great & small, they are all liars. I was taken to their king, and stayed with him. No man dared to tell the truth; if any one did so it was accounted a great disgrace. The king made a feast for us; they began to tell stories at table.

STORIES TOLD IN THE LAND OF THE LIARS.

A certain grandee said:

CIII. The headless hawk

I SENT my hawk after a crane; the hawk brought its quarry to earth. When I came up I saw that the hawk had no head. I said to myself: "Surely the crane has not torn it off!" I looked

about, but could not find the head, till I saw it in the hawk's hood. It seems that when I threw up my bird I did not loose the jesses, and thus wrenched off its head. It was such a good hawk that headless it caught the crane, and then died."
Another said:

CIV. How the liars received the truth

"I CAN teach a hawk to catch a crane and a pelican on the wing." They applauded him, and then asked: "How?" He answered: "I sit down in the reeds with him, & when I hear the cry of a crane I let him free; both rise in the air: the hawk strikes the crane first in one eye, then in the other; the crane is blinded, and falls." The vizier was angry, and said to the king: "This is unworthy of thee; he is telling thee things unfitting for thine ears. It is possible that some large bird might do what he says, but a hawk could not. I swear by thy royal person that such a fellow should not have access to thee!"
Another said:

CV. The blind harrier

"MY father left me a harrier from which game could not escape. The dog lost his eyesight, and in spite of all my efforts I could not cure him. I was sorry to lose him, for there was none like him. A certain man said to me: 'Tie a cat to the top of his head and then send him after game; the

cat will see the game and the dog will catch it."
I did this with complete success.

Another said:

CVI. Heredity

I WAS at the chase; a cock-pheasant flew by, and I sent my hawk after it. Then a hen-pheasant flew past me. I had no other hawk, so I threw my whip; the bird flew away with the whip twisted round its neck. Next year I passed that place; I found that the pheasant had hatched a brood of young ones, and each of them had a little whip hanging round its neck.

A surgeon said:

CVII. The man with the saucepan head

I KNOW nothing about hunting, but I can tell you what happened to me when I was surgeon to the King of Armenia. I was one day sitting with the king when a criminal was brought in. The king ordered him to be beheaded. I waited a short time, and then prepared some medicine. When the man's head was off, I poured medicine down his throat, and bound a saucepan on his neck. He did not die, but lived to have three or four children, who were all born with little saucepans in place of heads.

The vizier said:

CVIII. The gold-bearing ass, the hand-mill, & the pumpkin



DWELT on the border of the Northern land (literally the land of darkness), and was poor and needy. I had a wife & one house. Once I was wandering idle in the fields when I saw a wolf dragging along a child in its mouth. I shouted; the wolf dropped the child, and ran away. I took up the child, and asked him: "Who art thou?" He answered: "I am the son of a satyr,∴ and that wolf carried me off. Since thou hast saved me, hide me; my father will come to seek me. He will offer thee my weight in jewels and pearls, but do not give me up till thou hast got the key of his cellar... that will be enough." I hid him in a copse, and threw my coat over him. The satyr came up and said: "A wolf has taken away my son; if thou knowest where he is, and wilt show him to me, thou shalt have gold enough to last thee all thy life." I withstood him a long time, and would not give up the child till he had handed me the key of his cellar. He yielded at last, and said: "The boy must have told thee this, or thou wouldst not have known anything about it." He pointed to a rock, and said: "Put the key in that rock, and a door will open."

∴ The word translated 'satyr' is kaji, wild man of the woods.

Then he left me. I went to the rock, opened the door, entered, and found nothing; there was only an ass tied there. I was sorry, and said: "He was a satyr, and has cheated me. Is this all he has given me? Is this all I have gained by the key?" In my anger I struck the ass with a stick; there fell from it silver and phluris. When I saw this I was glad. I took the ass home, and told my wife what had happened. We tied up the ass in the house, put a trough under it, and beat it; silver and gold fell from it. Some time after, I grew proud; I wished to go to the baths on the ass. My wife advised me not to take the ass, but I would not hearken to her; I mounted the beast & departed: I tied up the ass at the door of the baths, and went in. It happened that the owner of the baths was not at home then; when he came back & saw the ass standing at the door, he beat it, and abused me. The ass opened its treasury. When the bath-owner saw this he was pleased; he stole the ass, and put another like it in its place. When I had finished my bath I went out, mounted, and rode away. But when I beat the ass, the only result was dung! My wife reproached me. I went again to the cellar, hoping to find something else. When I entered, I found nothing but a hand-mill, which I sadly took, thinking it might be useful. After I got home, I turned it to the right, and there came out of it every kind of food I could desire. On

this I lived. Again I grew proud, & determined to invite the king to my house. My wife advised me not to do this, but I heeded her not, and invited the king. I need not say that I entertained him well. He found out about the hand-mill, and took it away from me. I was left disconsolate. I went to the satyr's cellar, & found nothing but a pumpkin hanging up. As I was taking it home with me, I sat down, sick at heart, by the roadside & reproached myself: "Why have I been such a fool? What need had I of baths and royal favours? I wish four men with sticks would come and beat me for my folly till I could not stand." At once there came forth from the pumpkin four men, who thrashed me soundly and left me lying. When I had recovered myself I was pleased, and went on with the pumpkin under my arm. On nearing the city I said: "Let twelve thousand men come out of the pumpkin, and take away my ass from the man who stole it, and my mill from the king." The men I had asked for came out, and brought me the ass and the hand-mill. My wife said to me: "Let us go to another land; we cannot live here any longer." So we departed, and took ship. A storm arose and wrecked the ship: ass, mill, pumpkin, and wife were all lost; the sea cast me up on the beach. I came hither, and rose to the rank I now occupy.

The king said:

MY father's father was a dervish, named Abdul Azim, who wandered about the world. He was possessed of such magic power that he could do anything, and many wondrous deeds he did. If he perceived a treasure hidden in the earth, or in a wall, he failed not to get it, despite the strongest talisman: he shared these hoards among the poor. One day he saw over the entrance to a cave the signs of a talisman, and set himself to interpret them. He went into the cave, and found many strange talismans. First of all, he saw swords which whirled round; he stopped them. When he went on farther, he found an impassable river of boiling water; he dried it up. Then he met a copper monkey which struggled furiously; he slew it. Farther on, he saw a lake of quicksilver. The footpath in the rock did not miss a single talisman; it led straight to the lake. It is not easy to destroy quicksilver, so he went right through it. He saw a small room, where he picked up a sealed box. Out of it he took a hat plaited of hair and straw, a low slipper, and a candlestick. He marvelled, and said: "What can this mean? What must be the value of these things since so extraordinary and powerful a talisman protects them!" He went away, and came to a certain city. He wore on

CIX. Abdul Azim the dervish and his talisman

his head the hat he had found, and no man to whom he spoke answered him; he was much astonished. As soon as he took off the hat, people spoke to him. He then discovered that the hat made him invisible. My grandfather said: "I now understand the use of the hat, but what am I to do with the other things?" He went into a house, took the candlestick, and lighted a candle. There came forth a tall black man, who kissed his hand, and stood before him. My grandfather asked him: "What service canst thou do?" He answered: "I am the slave of the candlestick; I serve him that possesses it." My grandfather again asked: "What canst thou do?" He replied: "There is nothing too hard for me; whatever a man may wish, I can fulfil it." My grandsire set him many a task; whatever he was told to bring was brought; he did all he was asked to do. Then he said: "I wish to go to India; carry me there swiftly." The slave replied: "I serve the candlestick, and can do things more difficult than I have yet done, but it is this slipper that will convey thee to foreign lands. Put it on, stamp on the ground, & thou shalt go whither thou wilt." So my grandfather put the hat on his head, the candlestick in his pocket, the slipper on his foot, & stamped on the ground, saying: "Let me be in India!" & immediately he arrived there at the door of his friend. Having learnt the use of the hat, slip-

per, and candlestick, he travelled in all lands. In this country there ruled a king who was a great tyrant; my grandsire sent the slave of the candlestick against him, destroyed that king, and established himself on the throne. ∴

"The king told this story. I was stupefied at their lies! Many falsehoods of the same kind were told, but I have forgotten them, and they were not worthy to be told before kings.

CX. The man who discovered his wife's faithlessness

I DEPARTED from that place, & came to the land of Evlat'hi. ∴ By no means could I get bread to eat. The people there are avaricious, impious, & wicked. Two days I wandered about starving, and then I thought of a plan. I hurled my stick at a raven, and broke its wing; then I put it in my bosom and made it caw; its cawing I determined to interpret as divination. ∴∴ I went up to a house where there was only a woman at home. She would not open the door to let me

∴ There are many popular variants of this story in Georgia.

∴∴ Evlat'hi (in one MS. Eclat'hi) may perhaps be Elat (Akabo), in Arabia the Stony.

∴∴∴ Brunetto Latini: "Libro delle Bestie," ch. xxviii.: "Cornacchie sono di molto grande vita. E dicono molti uomini, ch'esse indovinano quello che dee addivenire all'uomo."

in. Night came; I was weak, and leaned up against the door. I saw the woman take white bread from the fire, and put it in a box. In a short time the headman of the village came, with a jar of wine and a fat goose. These he placed in the window. Then he and the woman were making merry together when a horseman rode up to the door. When the woman heard the clatter of horse's hoofs, she hid the headman under a basket, and went to bed. I saw everything. It happened that the horseman was that woman's husband; he had been away on business, and was not expected to return so soon. He rode up, and asked me who I was. I told him I was a guest sent by God, but nobody would take me in. The man called out, and after some time the woman replied, pretended that she had been asleep, and rose and lit the fire. He took me in with him, and said: "We are both hungry, give us food." His wife grumbled, and brought him two loaves of maize, saying: "Where am I to find food? It is midnight!" I pinched the raven I had in my bosom, and made it caw. The man asked me: "What is that?" I told him: "This is a divining raven; he can find out anything, and I understand his language." He was pleased at this. He asked me about that year's harvest, and I gave him a satisfactory reply. Then I made the raven cry out again. He asked me what the bird was saying. I answered: "He

says: 'Why is the man eating maize bread when there are two fine white loaves in the box?'" Then I told about the goose, and had it brought; I made the raven cry out, and told about the wine. The man reproached his wife, saying: "If thou hadst all these things, why didst thou not give them to us?" She excused herself, and said: "I was going to see my kinsfolk, and made ready provisions for the journey." Again I made the raven croak. The goodman asked me: "What does he say now?" I replied: "He says, 'Why are you sitting eating and drinking while the poor headman is lying under the basket hungry? Let him make merry too!'" When the headman heard this, he threw off the basket & rushed out of the house. The injured husband chased him, and I went my way.

CXI. A living man buried with his dead wife

I CAME to an unknown land where strange manners and customs prevailed. I entered a city, and, being hungry, I wished to buy five bistis' (twopence) worth of beef. They answered me: "Thou seemest to be a foreigner. The quantity of beef thou askest for is not enough for a hawk." They took me to a man who was the oldest among them; he sat on a golden seat; they told him about me. He asked whence I came. I told him some sort of story, and let him know that I

was a stranger. He said to me: "Thou seemest to be a good man. I have no son & heir, but only a daughter; marry her and enjoy my wealth." I agreed, and saw his daughter; she was very beautiful. After we were married, the old man stayed at home, and I was placed on the golden chair to superintend the sale of beef. Within ten days my wife fell ill, and in four days more she was dead. They dressed me in rich raiment, the best they had, & adorned me with precious stones and pearls. Both my dead wife and I were apparelled in splendid clothes. I said to them: "What are you doing? I ought to weep, to die of grief at my wife's grave, and you are dressing me in finery!" I knew not what they meant to do with me. They said to me: "Such is our custom, & so must we do." They brought a copper drum, a pipe, kettledrums, and a leather drum; on these they played, and solemnly conducted the corpse, and me with it. We climbed a high hill, on which was a great fortress; therein was a large, deep aceldama (grave), two hundred & fifty paces in width; they let down the body into this, and put me in too: they gave me provisions for seven days, and pulled up the ladder again. I was left there alone. I arose, walked round, and saw that this aceldama was the burial-place for the whole city. All the rich armour and splendid ornaments of the people of that land lay scattered about; with the dead of either sex they

left fitting jewels. I marvelled much at this. There I spent four days, and then I heard the sound of a copper drum and kettledrums approaching nearer and nearer. It turned out that a newly-married nobleman had died. The dead man and his wife were let down to me, and with her they left food for seven days. The woman, in spite of her alarm, was wondrously lovely, and I was struck by her beauty. They drew up the ladder and departed. I asked the woman: "What meaneth this? And wherefore have they dealt with us in this manner?" I told her my story. She answered: "There is a custom in this country that if a wife dies her husband must go down to the grave with her, & in like manner a wife with her husband; provisions to last for seven days are left with them, and then they must lie down and die on their spouse's body, nor live nor see the light of day again." I grieved bitterly, and said in my heart: "Woe is me! Hitherto I was homeless; why did I want wife and wealth if I was so soon to pay so dearly for them?" Long did I bemoan my fate; but, as idle sorrow was of no avail, I began to talk with the woman in another strain. Quoth I: "What reward had those that died thus? See how many of them lie here dead and rotten! It was God's will that we should meet; now let us yield to the longing of our hearts." Thus did I often speak with her. We became

intimate. Then I saw a hedgehog bigger than a pig. It had burrowed under the castle, and was accustomed to crawl through the hole and feed on the dead bodies. I rejoiced at the sight, and said to the woman: "Now God has delivered us from hell!" There were many silk cords lying there; I found the opening of the hole and set a trap. I caught the hedgehog, tied a rope to its hind legs, and let it go. It crawled into the hole, I pulled it back, and it began to dig up the earth with its feet. This I did several times, and it finally made an opening large enough for us to escape. We loaded ourselves with as many jewels, pearls, and gold ornaments as we could carry, and went out. When we had regained our freedom, we hid ourselves in the daytime, and journeyed on at night. Thus we travelled a whole week; then we bought two horses, and came to the land of Sistani. ∴

∴ Prof. Tsagareli suggests that Sistani is perhaps Sindistani, the land of Sind, i.e. India. The story is very like one of the adventures of Sindbad in his Fourth Voyage. Mr. Richard Hole, in his "Treatise on Sindbad's Voyages," p. 141, notes that "Aristomenes, the Messenian general, thus escaped from a cave."

CXII. (a). Six stories of giants & giantesses

I SAW a man of extraordinary height; he came up and asked me who I was, and whither I was going. I was too much terrified to answer him. He saw that I was afraid, & said to me: "Fear not, I shall do thee no harm. If thou wilt give me this woman I shall treat thee like a son; but if not, I shall take the woman and beat thee severely." I said to myself: "If I can only get out of his hands, I am quite willing to give her up," so I handed over the woman to him. He was well pleased; he caresssed me, put me in his bosom, and carried me off with him. The following may give some idea of his size.

(b) THEN he climbed a hill he found two men quarrelling. They were bigger than I, but less than he. Their dispute had arisen in the following way: One of them was carrying wine up the hill on his back, and had great difficulty in climbing. The other overtook him, and said: "If the burden is too heavy, put it on my back; I will carry it to the top, and there thou shalt let me have a draught." The owner of the wine said: "If thou wilt carry it to the top thou mayest have two draughts." When they reached the top, he that had helped to carry the wine applied his mouth to the great skin (rumbi) and

drank every drop in one draught. The owner blamed the man for drinking all the wine, but the other demanded more wine, saying: "Two draughts were promised me, & there was only enough for one!" The giant would not let them say any more; he took them both, and put one in each of his boots. When he reached home, his wife came out to meet him; she was a big woman, but beautiful. He said to her: "Take off my boots." When she pulled them off she found the men in them. Then he took me out of his bosom, and proudly said: "Didst thou ever see such a man as I am?" He gave to his wife the woman he had taken from me. His own wife had been taken from another man, and he had never seen her parents. She said to him: "Thou art not to be compared with my father!"

(c) HE man was offended; he put me in his bosom again, & went off to see his father-in-law. What can I say about the size of the latter? He was watering his field. His son-in-law wished to cross the runnel of water used for irrigation, but it swept him off his legs, and carried us and the horse away. When the stream carried us to the giant's father-in-law, he picked us all up on his spade & brought us ashore; he then asked who my protector was. He told all about himself.

His father-in-law said: "What a pity! It seems that thou art my son-in-law, and I had almost slain thee!" He dried him, and set him down. Soon after this his wife came & brought dinner; we all dined. They also treated me well, though I could hardly have been as big as the mice of that country.



HEN the woman went home; (d) she invited her son-in-law to accompany her. She walked, carrying on her back the basket in which she had brought the dinner; her son-in-law galloped along on horseback, but could not keep up with her. She looked round and saw him behind; she stopped, took him and his horse and put them in the basket, which she slung on her back. When we reached the house she treated us well. As soon as it grew dark, a one-eyed man came and began walking on the roof; he was the woman's lover. She was ashamed to go out to him while her son-in-law was there. The one-eyed man grew impatient, and came down to us. He glared at the woman's son-in-law, & then began to kiss her. The son-in-law was angry; he pulled out the pillars that supported the roof, in order to knock down the house, and went out. Then the one-eyed man put the pillars back in their places and ran after us. We fled.

(e) WE saw a man who was sowing peas. A harrow was fastened to one of his feet, and sometimes he harrowed with it. He kept the peas in the skirt of his robe, which was tied up round his waist; he took the peas by the handful, and put them in his mouth, saying: "Yes. This (? will do)." Then he scattered the seed-peas, muttering: "Now, this...yes or no." My master entreated him, saying: "A one-eyed man is pursuing me; save me!" He picked him up with his horse, and put him among the peas, in the skirt of his robe. When he put peas in his mouth he put us and the horse in too. One of his back teeth was out, & in the empty place he put the horse. He finished his sowing. The one-eyed man came & asked after us. He answered: "They have not been here." The one-eyed man went away. The sower looked in the skirt of his robe, and when he could not find us he lamented, thinking he had swallowed us. But the man called out from his mouth: "I am here, alive." He took us out, & put us on the ground.

(f) AFTER this, my master sympathetically asked him: "How didst thou lose thy tooth?" He told him the story as follows: "We were twelve friends, and I was the least of all. We went out

after booty; the wind arose, there was a snow-storm, the plain was wide & we had no shelter. Then we saw a bleached human skull lying near. It was so big that there was room for the whole twelve of us to rest inside. A certain shepherd was chasing a wolf which had carried off one of his kids. He threw first his stick and then a stone at the beast. He was so strong, that when he came up to us he took the skull in which the twelve of us were sitting, flung it at the wolf, and, of course, shattered it in pieces; my eleven friends were killed, and I escaped with the loss of a tooth." My master was astonished at such stature, so what must have been my wonder at it? He went back to his wife and said: "Thou didst tell me nothing but the truth!" He gave me a mule, a suit of clothes, food for the journey, and accompanied me to India, so that no man should do me harm, and then he went home again.

"In India I saw many extraordinary sights: men, trees, fruits, beasts, birds. But if I were to tell of them all I should weary the king. Many wonderful acrobats performed before the king (of India), but three of them especially seemed to me strange and surprising.

CXIII. (a). The Indian acrobats and conjurers

THERE came a man who brought with him forty of his pupils. One of them climbed up on his teacher, on each of whose shoulders he placed one of his feet. Another stood on him, in the same way, and another on this last; all the forty stood one upon another. Not one of them fell, nor even wavered; the acrobat who was on the ground did not seem to feel their weight, for he walked, and sat down, and rose up again. Finally, he ran, jumped, and threw off the acrobats; every one of them fell on his feet.

(b) THERE came another acrobat. He planed down thin pieces of wood, & made wings & feathers like those of a bird. He tied them on & began to fly. Now he flew up a hill, now he circled over the plain. All men took him for a bird. Not even an eagle could fly as he did.

(c) A THIRD acrobat then came. He brought with him a ball of hempen cord; one end he held in his hand, the ball he threw up in the air. The ball unrolled itself, & as it became unwound it rose to such a height that it disappeared. The acrobat pulled at the cord, but could not pull

it down. He said: "I am going up this cord." He went; he rose in the air; he disappeared altogether! In a short time there was heard a tumult and shouting, the crack and rattle of musketry, an awe-inspiring sound. From the air fell scattered a man's head, a severed hand, a mangled corpse! As we gazed, the hacked body of the acrobat himself fell to the earth in halves. The king was greatly displeased, and we all felt uncomfortable. The wife and two children of the acrobat came and cast themselves into the fire and were burned up; their ashes were scattered, after the manner of the Indians. After a short time the acrobat appeared from the sky, and let himself down the cord. They told him all that had happened, & how his wife and children had burned themselves. He said: "I have not seen any fighting, nor have I heard any shouting." The king expressed his sympathy with the man, and gave him a royal robe and sable fur. The acrobat went up and bowed to him. He shook one side of the robe, and his wife fell out alive; he shook the other side, his children fell out! All marvelled and said: "No man ever saw an acrobat like this one." The king gave him great presents and let him go.

"Departing thence, I came to the land of T'hunijari (Tunis). The people there know many enchantments and witcheries. However

clever a stranger may be, he cannot get to the bottom of them.

CXIV. The cave of talismans

IN the olden time, a certain man quarried out the rock in a great mountain. He made a vaulted cave a day's journey in length, impenetrable to the light, and fitted it with a great iron gate bearing such a talisman that it only opened once a year for six hours, and then closed again. Inside, he placed a book with leaves of lead, & therein he wrote, in the Arabic tongue, talismans & enchantments. He that will learn what is written there, takes with him food and candles to last for a twelvemonth, and goes with them to the gate; whenever it opens he enters, and he must stay there all that year. He can seek & find the hardest talisman, and write it down; he can learn whatever charm he wishes, and after the lapse of a year, when the door opens, he comes out able to do what he will.

"When I was there (in Tunis) they told me of this, but I myself did not see it.

CXV. The sorcery of an Indian surgeon

A CERTAIN surgeon trained a pupil. It happened that the surgeon had been in that abode of enchantments (cf. No. cxiv.), & his pupil afterwards went thither and learned still more extraordinary things. They were both Indians.

The pupil came to the royal residence, & there saw a youth who pleased him well; he was handsome and tall, but very pale and thin; the bloom had fled from his cheeks, the rose had become saffron. The surgeon's pupil asked the young man: "What ails thee, brother? Whatever thy sickness be, I can heal thee." The youth replied: "If all the doctors in the world were assembled they could do nothing for me; leave me, depart!" The surgeon took an oath and said: "There is no disease of which I could not cure thee." Then the youth said: "How canst thou heal me?... One day, when the king's daughter was on her way to the baths, I saw her from a window, and loved her; she carried away my heart with her, and therefore am I wan. How canst thou help me? Thou canst not bring her to me, thou canst not get her hand for me in marriage nor betroth her to me, and without her I cannot find health!" The surgeon answered: "Swear to me that, except kissing and caressing, thou wilt do nothing to her, and I shall cure thee speedily." The young man took an oath. The surgeon then pronounced certain charms over him, and used an incantation which brought the princess that night, wrapped in a sheet. The youth seated her by his side, embraced and caressed her; at dawn she departed. When she reached home she came to herself again, and began to weep and

cry out. The king and queen came in & asked what was wrong with her. She told them all. They were deeply grieved, & very angry. The king consulted his viziers; they said to him: "No, O king! The man is not of this land; it must be somebody who has come hither from abroad. This night also thy daughter will be taken, so tell her to moisten her hand with ink, and lay it on the door of the house when she arrives, leaving the imprint of a hand. To-morrow we shall find the door thus marked, the man will be there, we shall take him and deal with him as thou wilt." So they did thus. That night when she went she blotted the door with her inky hand. In the morning, the surgeon said to the youth: "My son, it will fare ill with us if they discover what we have done; go out & see if the house has not been marked in any way." The young man went out, saw the black hand on the door, and told the surgeon. The latter pronounced some charm, and the imprint of the hand appeared on every door in the city. The vizier gathered a great company, with sticks in their hands, to look for the black hand. He went out, and saw it on his own door; he was astonished and terrified. He went to the king's door, and found the hand there too, and he saw it on every door he passed. He said to the king: "Your daughter went round the whole town last night!" They took counsel

and said: "To-night we must put millet in her kerchief, and make a small hole; wherever she carries it she will leave a track of millet, and to-morrow we shall be able to trace her." So they did this. Next morning the youth went outside, & then told the surgeon: "They have sprinkled millet in our yard." The surgeon performed an incantation, and a swarm of sparrows flew down and ate the millet. When the viziers saw that they had again failed to find out anything, they dressed the maiden as a young man, and sent her round the bazars accompanied by twenty men, telling her: "Wherever thou seest the man, tell thine attendants, and they will seize him." They went round & found the youth sitting in the market; the surgeon was not with him. He was taken and carried before the king. The king said: "Bind him to a column, and let all my subjects come and shoot at him, so that he may be torn to pieces!" When the surgeon heard this, he came among the crowd. He was grieved when he saw the youth hanging on the column, & he performed an incantation, so that whenever anybody fired a bullet or an arrow it rebounded, and slew him that shot. A multitude of the army died in this manner. The vizier said to the king: "We cannot hurt this man; let us try some other plan. In the meantime we can shut him up in prison till we decide what to do." The king command-

ed them to unbind the youth and put him in prison. The surgeon came, gave the warder a phluri (?florin), & said to him: "The prisoner is my debtor; open the door, so that I may go in and see him, and not lose the sum he owes me, and then I shall come out again." ∴ The warder let the surgeon in, shut the door from the outside, & went about his business. When he came back and opened the door, he found that the prison had been turned into a fruit garden! The surgeon had done this by sorcery. In the garden there were many fine fruit trees, & rare flowers in bloom; the air was perfumed; there were basins full of water, and on a hillock two men sat on a golden couch. The warder shut the door again, and went to tell the vizier. The vizier said to the king: "They are capable of anything. Let us go and see." So the king and the vizier went, and saw that the garden was beyond all praise. They looked at everything. By the side of a fountain there grew a peach tree; the king went up, plucked some peaches, and began to eat them. Before he had skinned a peach, the vizier had washed his face in the water, and was turned into a woman, the wife of a certain man. Her husband came, scolded her, and took her away with him. The

∴ For a similar excuse, see the last tale in the book.

woman became pregnant, and bare a son. The boy grew big enough to walk. But the woman still had the disposition of the vizier. She came back to the prison with her son, & turned into a man again. The king had not yet peeled the peach. The vizier asked him: "Is that a peach of this year or last year?" The king asked him: "What dost thou say? We have just come here." The vizier disputed the point, and told how he had been transformed into a woman and had borne a son. The king was astonished. The viziers said: "Since we cannot get the better of them, let us marry the princess to the young man, and the vizier's daughter to the surgeon." The weddings were celebrated, and a great feast was made. Some time passed. Now the vizier had not forgotten his shame, so when he married his daughter to the surgeon he said to her: "When the surgeon has been with thee, & gets ready warm water for washing, let me know before he washes." The woman poured away the warm water that had been prepared, and sent to inform her father. They came to the surgeon, who was powerless to perform any necromancy, and seized him. The vizier went to the king, and they resolved to kill both of them (the surgeon & the youth). The king asked his daughter, but she would not consent, saying: "Since you agreed to marry me to such a wicked man, I shall not

debase myself by changing." The princess would not suffer the youth to be slain.

"Thus the youth escaped. As regards the surgeon, some say he was killed, others that he was not. They also told how he did still greater deeds of sorcery, but I incline to the opinion that they were both killed, for such things as he is said to have done are beyond the power of man. When a man's name is noised abroad, there is always great exaggeration. So, they were killed. But those who affirm that they were not killed, say that they were exiled, and that

CXVI. The magician and his pupil

THEN the teacher of that surgeon heard of the witchcraft of his pupil, he was angry, and went to kill him, saying: "He will do some mischief!" On his arrival, his pupil heard that he had come, & was angry. He was afraid, turned himself into a dove, and flew away. The teacher turned himself into a hawk, and flew after him. When he was about to be overtaken, the pupil turned into a crown, which fell on the head of the Emperor of China when he was at the chase. The emperor rejoiced, saying: "It is a crown sent down from heaven!" The teacher turned into a fiddler, and appeared before the emperor when he was feasting. The fiddler played melodious tunes, and sang sweetly. They asked him whence he came. He answered: "I come from

the place whence the crown came!" This was pleasing news. The fiddler entreated the king, saying: "Since we both come from the same place, let me kiss the crown." When the king allowed him to kiss it, the crown turned into a pomegranate, and fell. The teacher turned into a knife, fell on the pomegranate, and cut it open; the grains were scattered. The knife turned into a cock, which began to pick up the grains. All the onlookers were astonished. From the husk of the pomegranate there rose a man, who embraced the emperor's knees, and said: "Protect me! He is my master, and will slay me." The cock turned into a man, & they disputed. When the emperor had heard everything, he made the surgeon give his word that he would no more busy himself with sorcery. ∴

"But, for my part, it seems to me more probable that they were both slain, for such sorcery is impossible."

When Leon had ended his story about the sorcerers, Ruka gave him no time to say any more, but addressed the king as follows: "Until this day I have done ill in that I was not the friend of Leon. Since he is so learned, knows so many good things, and has seen so many lands, he ought to be kept; do not send him away. He has shown us what he can say and do."

∴ Cf. "Georgian Folk-tales," translated by Marjory Wardrop, No. 1, "Master & Pupil."

DJUMBER TOLD A TALE.

CXVII. The poor man's prayer

THERE was once a very poor man. Every day he begged and prayed to God for wealth. After some time he fell ill of a flux. He was in such pain that he scratched up the earth in his fury. In the ground he came across a jar full of phluris. When he found the money, he thanked God in the following terms: "Thy mercy is very great, O Lord, but till Thou hast afflicted a man with a bloody flux Thou givest him nothing!"

"I have told thee this tale because, till thou hadst sought Leon's death three or four times, thou didst nothing for him, and now thou art willing to forgive him" Leon said to Djumber: "O prince, thou art still young, and thou thinkest to help me! Now, at length, he has completely slaughtered me. When an enemy can no longer do harm by his enmity, he becomes friendly with his adversary, and thus executes his evil designs."

LEON TOLD A TALE.

CXVIII. The two foes

THERE were once two men who hated each other, but the one could not find any means of injuring the other. After some time they became fast friends; they set out to travel together, with four

other men. They stopped to spend the night at a certain house. The travellers slept on one side of the room, and the host, with his wife, on the other. When the fire had gone out, one of the guests slipped over to the woman, but she cried out and roused her husband. The man quietly ran over and went back to bed. The master of the house rose and examined all the visitors; he thrust his hand under the clothes and felt their breasts; the guilty man's heart beat fast, and accused him. The host put a cap on the offender's head, as a mark, and said to himself: "I will strike a light and see who it is." But while he was lighting the fire, the other took off the cap and put it on him who had been his enemy, but was now his friend. The victim was asleep, and knew nothing of what was going on. When the master of the house brought a light, he saw the hat on the unfortunate innocent man; thinking him to be the guilty one, he struck him on the head with an axe, and slew him.

"Every enemy behaves in the same way. How has Ruka supported me? He has attributed to me necromancy and diabolic deeds!"

LEON TOLD ANOTHER TALE.

CXIX. The man who had nothing to do

THERE was once a man of leisure who had nothing to do. He did not know how to do anything. It struck him that he might dig up earth and winnow it in the air. For three or four months he did nothing else. There came to him a messenger from the headman of the village, and invited him to help in the harvest. He would not go, but said: "I have work at home, wherefore should I go out and work?" A neighbour, whose father had died, sent to ask him to go as a mourner, and share in the funeral feast. But he again refused. Another came, & invited him to go to a wedding. To him he said: "I have taken one thing in hand; until I finish it, and am free, I will not even go to a palace. I have no time for mourning; I will have nothing to do with banquets just now, but when I have done what I am about I shall do all these other things."

"In like manner, Ruka will hear neither of weddings nor woes, king nor people, until he has finished with me, and then he will think of something else. In the meantime, I am his sole subject of joy and grief." Ruka said: "There is nothing new in this. It was said by them of old: 'No man repays good with good, but good is rewarded with evil,' otherwise, how is it that

Leon cherishes hatred against me? He was a vagabond whom no man would shelter; he came hither, I brought him to the notice of the king, who showed him great favour, and now see how he means to treat me!"

RUKA TOLD A TALE.

CXX. The serpent, the man, the tree, the ox, and the fox

A CERTAIN man who was walking along a road saw that a thorn on which a serpent had climbed was enveloped in flames; there was no way of escape for the serpent, and it was writhing and hissing. The man took pity on it, and said: "I will save this serpent, and thus do a good deed." So he went up and stretched out the end of his spear to it. The serpent crawled up the spear, jumped on to his shoulder, curled round the man's neck, and tightly clasped his throat. The man asked it: "What harm have I done thee that thou shouldst treat me thus? Have I not saved thee from death?" The serpent answered him: "Nobody returns good for good, and I only act as others do!" The man entreated it: "Wait but a moment till I go to the plane-tree ∴ which grows over there, let us consult it; if even a tree takes my part against thee, set me free, but if not, thou mayst do with

∴ Jandari, platanus orientalis.

me what thou wilt." The serpent loosened its hold, and they went up to the tree. The man thus addressed it: "I have saved this serpent from death, yet see how it is treating me!" The plane-tree said to him: "I am the only tree in this torrid, wide expanse; it is under my shadow alone that wanderers find shelter. They come, and are refreshed; I shade them, and they break off my branches, some for firewood, some to make boxes, and they say: 'What a good tree this is!' Nobody returns good for good, so strangle him, O serpent!" The serpent tightened its hold, but the man again asked: "Let me free for a moment, there is an ox feeding, let us ask him." So they went and asked the ox, who replied: "I plough, I drag the harrow, I thrash corn, summer and winter I toil for man; he gelds me, and ends by slaughtering me. If I ask why, he says: 'A guest has come to visit me!' Nobody returns good for good, so strangle him, O serpent!" The serpent pressed his throat, but the man begged: "Wait but a little, there stands a fox, let us ask it." They went and asked the fox: the man made his plaint, and the serpent quoted the testimony of the tree and the ox. The fox said to the serpent: "I am the judge (mdivan-beg) appointed by the lion, the king of beasts; thou hast taken this man by the throat, and yet thou dost complain, How can this be? Let him free, and get down on thy knees as this

man has done." As soon as the serpent loosed his hold and crawled to the ground, the fox struck it on the head with his paw and killed it, saying: "This is how justice should be done to a serpent!" But the man had no pity for the fox; he tried to thrust his spear into it, saying: "What a fine skin it has!" The fox saw what he was after, and ran away, saying to himself: "I made a mistake when I saved his life."·.·

"Behold, O Leon, I have done thee a service, as the man did to the snake, and now thou art strangling me: what am I to do?"

LEON TOLD A TALE.

CXXI. The man & the two serpents

A POOR man was travelling along a road when he saw a red serpent and a black one fighting. The black one was getting the better of its antagonist. The poor man said: "The red snake needs help; I will go and help it." So he went and

·.· Cf. "Anvar-i Suhaili," Eastwick's translation, p. 264, "The Camel-rider & the Snake." Also Benfey's "Pantschatantra," i. 113-118; Carnoy et Nicolaides: "Traditions populaires de l'Asie Mineure," p. 238, "Le Marchand et le Serpent"; the Bulgarian story "Napravi dobro-namyeri zlo," in the first vol. of "Biblioteka" (Plovdiv, 1894), pp. 50-52.

struck the black snake with his stick, and killed it. Then the red serpent crawled up to him, bowed its head to the ground, took hold of the skirt of his robe and pulled. The man followed it to a cave in a rock; there it showed him more treasure than any king had. The man became wealthy.

"O Ruka, thou art like the serpent of whom thou hast told; otherwise thou wouldst not repay good with evil."

RUKA TOLD A TALE.

CXXII. The poor man and the rich man

A CERTAIN poor man, as he sat at home, prayed the following prayer: "O God, give me five hundred phluris; if there be a single phluri less I will not take the money." A rich man happened to be passing over the flat roof of the house, and when he heard this he said: "I will bring him what he asks for, and see what the man will do with it." So he went away, counted out five hundred phluris all but ten, sealed them up, and threw them down to him from the roof. The poor man counted them, and found that ten were wanting; he said: "O God, blessed be Thou! If Thou hadst given me but a marchili I would have been thankful; far be it from me to refuse this gift." The rich man came down from the roof, and said to him: "This was only

to try thee; the money is mine, give it back to me." But the poor man would have nothing to do with him: "It was not to thee, but to God that I prayed, & He gave me my desire." They disputed the point, and went to plead before the cadi. The poor man said: "I have nothing on, and thou art well dressed; lend me thy fur-lined coat." The rich man granted his request. He put on the coat, and they proceeded to complain to the cadi. At the end of his pleading, the poor man said: "He is such a pettifogger, that you will see he will even lay claim to this coat of mine!" The rich man rejoined: "Did I not lend it to thee only just now?" At this the cadi lost his temper; the rich man got many stripes, and was driven away. Thus was he rewarded for his goodness: he was despoiled and put to shame!

"No man repays goodness with goodness, so do not dispute the point any longer."

LEON TOLD A TALE.

CXXIII. The caliph of Bagdad and the Arab

A CERTAIN caliph of Bagdad knew a great deal about horses, & paid high prices for good beasts. This fact was well known. Once an Arab came to him with a horse, for which he asked two thousand marchilis. The caliph immediately ordered the money to be given to him. The Arab

said: "Wrap it up in a cloth, so that I can carry it away." When they had wrapped it up and given it to him, the Arab swiftly threw the silver on the horse's back, mounted, and galloped away. All the caliph's army pursued him on excellent horses, but they could find no trace of him, and returned sorrowful. On the third day, the Arab rode up on the same horse. They asked him: "Why didst thou behave in that way?" He answered: "I dwell far from here, I had no beast of burden with me, the silver was too heavy for me to carry, so I rode away with it, and now I bring you back the horse." Then they said: "Who could overtake thee? Who would have known thee? Why hast thou brought back the horse?" He smiled at the idea of not keeping his word, and said: "If I had thus rewarded a good action, what would God have done to me?"

"If the Arab gives good for good, why should not other men do the same? or who does evil, unless he be a blasphemer of God? Again, what good did the rich man (in No. cxxii.) do to the poor man, or what harm did he do him? It was God that took the money from him and gave it to the poor man."

CXXIV. The brave youth & the brigands

A BRAVE young man was riding along; his sword was good, & all his weapons were trusty. With him rode his wife; she was beautiful and good. When he had travelled some distance, he came to a place infested by brigands; they were five in number, and had robbed many. The youth knew nothing of this; he suspected no danger. Until he was captured he did not understand what was going on. They despoiled him, bound his hands, & carried him off. It happened that one of the band had taken a great fancy to his sword, and quietly said to him: "I shall propose that thou be appointed to divide the booty; arrange matters so that I get thy sword, and I shall let thee take thy wife and depart." The man took an oath, & said: "If thou wilt make me the sharer of the spoil, I shall see that my sword comes to thee." They led him away to their stronghold, which stood on a hill; ten men lay there with their hands bound, & there was a vast quantity of booty. The bandit who had spoken to the youth said to his comrades: "The man whom we have captured to-day seems to be an honourable fellow, let us appoint him to divide our gains." The others agreed, and untied his hands. He began the distribution. On one side he spread out a smooth carpet, and on

it he laid his naked sword. Suddenly he seized the weapon, & cut down the man to whom he had promised it; he then slew another brigand, and the rest fled. He set free the ten prisoners, and armed them with swords; they chased the robbers, and killed them all. The youth took his wife and his weapons, and gave the rest of the property to the men he had liberated, saying: "This is enough for me."

"Since the brigand had spoken him fair, had trusted him, made him the distributor of the spoil, and given him his wife, why was it that the youth repaid him by slaughtering him?... No! Good never yet was rewarded with good; and thine assertion of the contrary is a mere invention!" Leon said to him: "Thou doest well indeed, in that thou blamest the behaviour of the youth towards the brigands! They took away his wife, they robbed him, and on a favourable opportunity he slew them! How badly he treated them!... I condemn him too, but for another reason: he should have been on his guard to begin with; but if he had not at last done something, in the nick of time, he would have been as bad as thou art."

LEON TOLD A TALE.

CXXV. The innkeeper and the rich merchant

AT the foot of the mountain at Bonlisi,∴ where the road passed, an inn was built, and the innkeeper lived there. This innkeeper took in every traveller, gave him bed, food and drink, barley and straw for his horse, all free of charge, and sent him on his journey next day. There came a great caravan and stopped there; they were well entertained for the night. During that night, so much snow fell that the road over the mountains was blocked; the caravan could neither cross the pass nor go back, so it stayed at the inn all the winter. The innkeeper would not let the merchant spend anything, but kept him, his men, and his camels for nothing. The rich merchant and the innkeeper became great friends. The merchant asked: "Hast thou a son?" The innkeeper replied that he had not. He had a son, but would not let him be seen, because the boy was a leper, and he thought: "My guest would be disgusted if he saw him, and he would take no more pleasure in my entertainment." So he kept the child indoors till the merchant went away.

∴ Probably Bolnisi, formerly a small town, but now a village, in Somkheti, or Georgian Armenia.

When spring came, the road over the mountains became passable, and the rich merchant departed, grateful, & eager to repay such kindness. Then the innkeeper let his son out. The boy was angry with his father, and said: "Since the sight of me is disagreeable, I shall run away." He ran after the caravan and overtook it. The merchant asked him: "Who art thou?" He answered: "I am the son of the innkeeper; he told thee he had no son, thinking thou wouldst wish to see me, and that, as I am a monster of ugliness, thou wouldst have taken no pleasure in anything thereafter. Now I am angry with him, and have fled, either to get healed or to die." The merchant took an oath, and said: "If it be possible by any means to cure thee, I shall do it." So he took the child away with him. When he reached home he sent for a surgeon, but he could find no cure. Another surgeon said to him: "If a father will willingly give up his pretty and good two-year-old only son, kill him, and sprinkle the leper with the blood, he will be made whole." The merchant was sorry when he heard this. What man would give him his son? Now the merchant himself had just such an only son, two years of age, and he said to himself: "If I do not give up my child to death, how can I repay the goodness of this boy's father?" So he sent his wife away on the pretext of a visit to her friends, and when

she was gone, he killed his child, and sprinkled the leper with the blood. Immediately, the skin fell from him, like bark from a tree, and he was made whole. The merchant laid the dead child in the cradle, & covered it with a sheet. Meanwhile, its mother, in the house of her friends, felt a burning pain in her paps and belly; she ran home, and said to her husband: "My paps are sore; has not something happened to my child?" He replied: "What could have befallen it? It is sleeping quietly." The mother went over, and gave her breast to the infant; it began to suck! She took it out of the cradle; the child was so healthy that it laughed and caressed her. Round the baby's neck there was, as it were, a golden hoop. The woman called her husband, saying: "What is this?" When the merchant saw his son alive, he fell on his face and gave thanks to God. Then he told his wife all that had happened. ∴

"Thou sayest that no man repays good with good. Look at the merchant's behaviour: he sacrificed his own son to cure the leper, and,

∴ For parallels to this curious story, cf. "Slavonic Folk-tales about the Sacrifice of One's Own Children," by M. Dragomanov, trans. by Oliver Wardrop, pp. 456-469 "Journ. Anthropological Institute," No. 79, London, May, 1892.

in return, God showed him great favour! A wicked man thinks all are like himself, otherwise how are we to understand thy words?"

RUKA TOLD A TALE.

CXXVI. How three blind beggars were robbed



HERE was once a poor lad who went out to beg. In a year he gathered ten phluris, and then went back to his own country. When he came near the town, he went to the river, stripped, and bathed; then he dressed and went away, leaving his money behind him. Suddenly he remembered about it, and made a vow to God, saying: "If I find my money, I shall give a phluri to a beggar in Thy name." He went back, and found the coins where he had bathed. On his return to the town he met a beggar, told him his adventure, and said: "I made a vow, so here is a phluri for thee." This beggar was quite blind, and he said: "Since thou didst make a vow to God, give me the whole ten, and I shall choose the one I prefer." The man trusted him, and gave him the ten; the blind man put them all in his pocket. When the victim asked for them again, the blind man shouted out: "Help! This man wants to rob me!" The man who could see had no witnesses, and the blind man appropriated the phluris. The unfortunate lad decided to follow the blind man, and see

what became of his phluris. The blind beggar went home, and took out a bag full of phluris. He put in the other ten, and said: "Oho! my five hundred phluris, I have added ten to your number!" Thrice he threw up the bag and caught it. When he threw it up the fourth time, the lad caught it and hid it. The blind man hunted for it a long time, but of course he could not find it. Then he went out and wept. Another blind man came up and said: "Why dost thou weep?" He told his story, how he had lost five hundred phluris. The other blind man said: "Is that how thou keepest thy money? In my crooked staff there are six hundred phluris; when I leave it anywhere, & anybody picks it up, he brings it to me at once." The first blind man asked him to let him feel the stick. The beggar who could see was standing by, and took the stick. In a short time the owner of the stick asked to have it back, but the other blind man replied: "Thou hast given me nothing." They quarrelled about it. Then a third blind beggar came up, and asked why they were wrangling. One told about his stick, the other about his bag. The third blind man said to them: "What stupid fellows you are in keeping your money! I have in this old coat of mine a thousand phluris; if I leave it anywhere it is always brought back to me." The beggar who could see was still standing there; when he heard this,

he went and bought some honey, and smeared the third blind man's coat with it. Bees settled on it, and the blind man took it off, and stretched it out on the ground. The beggar who could see carried it away with the other things. Then the three blind men began to weep and wail. The king heard of the affair, and sent out a crier to say: "Let him that did this come and confess, or I shall mete out a terrible punishment." The thief was afraid, and said: "Perchance some innocent man will be slain through my fault." So he went and told the king everything. The king said: "No one repays goodness with goodness. Since thou didst make a vow to God that thou wouldst give a tenth part of thy gains to a beggar, give a tenth part of the five hundred phluris to the first beggar, a tenth of six hundred to the second, and a tenth of a thousand to the third. Break not the promise made to God, that thy days may be long. Take away the rest, and God be with thee." ∴

Leon said to Ruka: "That is not a case of returning evil for good. The poor lad fulfilled his vow to God, while the (first) blind man ex-

∴ This story, like many others in the book, exhibits an illustration of the popular idea that physical defects (e.g. lack of organs of sight and generation, and even beardlessness) are accompanied by moral defects. Cf. No. 54.

hibited avarice. All the three (blind men) had probably gained their wealth by ill-doing, so God gave it to the lad who could see."

LEON TOLD A TALE.

CXXVII. Magistros, Cæsar's courtier

THERE was once a certain Magistros, ∴ a good and noble youth, servant of Cæsar. Cæsar sent him as envoy to France. Magistros often helped the poor, but he generally did it secretly. He set out on his journey, and had gone a good way when he saw a naked corpse lying by the road-side. He went on a little, and then said to his servants: "Ride forward, and do not wait for me." When they were out of sight, he returned to the dead man, took off one of the two shirts he wore, & put it over the corpse; then he hurried on to rejoin his men. He came to a certain city, and saw, in the market-place, a man without legs, lying in a puddle; there was no one to take him out or help him. Magistros dismounted, lifted the legless man to a dry place, & gave him a phluri. Then he took ship, and set sail for

∴ During his travels, Orbeliani was the guest of the Grand Master of Malta, from whose title he seems to have formed this word Magistros, which I find it more convenient to use as a proper name.

France. The sea became rough, & wrecked the ship; Magistros sank to the bottom. A man came to him, took him, and carried him ashore, saying: "I am the beggar whom thou didst take out of the pool; thus have I rewarded thee." Magistros executed the orders that Cæsar had given to him, & then went back to Constantinople. He was galloping across the great square, when his horse fell, and broke his leg. The king came out with all his host; they lifted Magistros, took him home to bed, and sent a doctor. But nothing could be done for him. Now Magistros had a trusty slave who always stayed in his chamber; him he sent to listen to what the surgeons said. As the surgeons departed, the slave followed them; they said: "Let us come again to-morrow; if the patient permits us to amputate the limb, we shall treat him and cure him; but if not, we can do nothing for him." The slave came back to Magistros, & repeated what they had said. When he heard it, he said: "I had rather die than live with one leg!" He wept for a while, and then went to sleep; the slave lay at his feet. At midnight there came in through the window a man in a white shirt; he sat down at the bedside, and asked Magistros how his leg felt. Then he said: "Show me what is wrong with the leg." He laid it bare, and then took from a small phial in his bosom some medicine, and rubbed it on the leg with his finger.

When he had done this, he said: "Now, move!" He would not give him peace till he had moved; the patient moved his leg freely. Again he smeared the leg with some of the drug, & said: "Stand up, and lean against me." Magistros again refused, but the man made him get up. Finally he laid him down again, anointed him for the third time, & said: "Now stand up and walk; thou art healed." And he rose & walked; he was whole. Then his benefactor said: "I am that dead man whom thou didst see on the road, and didst cover with thy shirt; thus have I rewarded thy beneficence." ∴

"See then, brother Ruka, great and small, all give good for good; the beggar and the merchant, the corpse and the legless man did so. Why then dost thou maintain that for good we should do evil to men, and not repay them in their own coin?"

RUKA TOLD A TALE.

CXXVIII. The king who fled with two servants

THERE was a certain king of Anacopia who ruled over many peoples, and loved them all. Of a man that was faithful to him he used to say: "However much I may slight him, his devoted nature will not let him leave me; to a traitor I

∴ Cf. Benfey: "Pantschatantra," i. 220.

do so many favours, that he becomes devoted to me." When some time had passed, he found, on the contrary, that instead of the unfaithful servant becoming faithful, the faithful became unfaithful! Enemies arose; the king could no longer stay on his throne, and fled to a foreign land. Both the faithful and unfaithful servant went with him. After long exile, the king fell into great poverty. When he bade the unfaithful servant do anything, he grumbled, and said: "What have I to do with thy past favours? I have left home and fatherland to come with thee; thou art not content with this, but sendest me up and down on thine errands!" But when the king ordered the faithful servant to do anything, he did it without grumbling. Some time afterwards, the king's affairs were in such an evil plight that he grew desperate. The faithful servant said to his sovereign: "Thou hast fled from thy realm, all thy treasure is exhausted, and thou hast nothing left. Sell me, and feed thine other retainers with the proceeds." The king was grieved, and would not hear of such a step; but there was no other way out of the difficulty, so he sold his faithful servant and spent the money. After he was sold and taken away, the faithful servant fled and came back to his master the king. On three several occasions, when the king was in great need, the faithful servant voluntarily sold himself and was carried

away captive, but he always escaped and came back to his lord. By a train of favourable circumstances, the king was restored to his realm and throne. On his faithful servant he bestowed no honours, but even confiscated his estate, while he loaded the unfaithful servant with gifts, saying to the former: "This is a brave, active man, but as for thee, thou art a feeble, effeminate fellow!"

"From this example thou mayst see that no man returns good for good."

Leon said to Ruka: "What can one say to thee? Thou art so much infuriated, that thou speakest to the king as if he were not in a position to return good for good and evil for evil! From this day forth I will say no more to thee (on this subject); by the king's head I swear it!" Then the eloquent, fluent vizier Sedrak began to instruct Ruka, and said: "O Ruka, since I came under the protection of our majestic sovereign, who is exalted above the clouds, and became acquainted with thee, whom I prefer before brother and son, I have had no better friend than thee; yet I would speak to thee and teach thee this: when a man becomes the foe of another, hatred blinds him, and therefore thou art wrong in this matter. However much thou mayst wish to say ill words to a man, thou shouldst always display love to him; otherwise, thou wilt become his enemy, and if thou art not

able to injure him, he will overcome thee.

CXXIX. The Indian bird t'hat'hvali

IN India there is a bird called t'hat'hvali; ∴ it is bigger than a hawk, & catches birds that come in its way. On days when it catches nothing, it goes & picks up the bones of the bird it ate the day before, and thrusts them into itself from behind: if a bone is too big for it, it does not swallow it, knowing that it cannot digest it; if it sees that it can digest the bone, it swallows it. If it cannot swallow it, or dispose of it in the other way, it lays it down again, saying: "I cannot digest it, so I shall not eat it."

On friendship

"If birds have so much sense and intelligence that they decide matters before taking action, why dost thou, a man brought up in a court, behave so badly? Why dost thou not restrain thy tongue from evil speaking? A good friend is hard to find; he is not to be picked up on the wayside, nor bought cheap! A friend is a stronghold supplied with water, a lofty bulwark, a castle that cannot be shaken. A friend is a great joy, enriching us with gladness, an ornament of banquets. A friend is the light of the heart, the sight of the eyes, the might of the

∴ In one of the MSS. t'hat'hcali. Is this the tittibha referred to in the "Hitopadesa"? See Lancereau's tr., p. 148.

hands. A friend is the overthrow of foes, the hope of friends, worthy of being put before strangers, a helper to the learned. A friend is a comforter of the lonely, a doughty champion, a merry companion in a small gathering. A friend is a support in misfortune, a physician in sickness, unselfish in sight of death. What canst thou find better than thy friend? Why dost thou hate him? Why dost thou struggle & wrangle with him? Many good men have I seen who left kinsfolk and brethren and went to their friends. A friend should meet with love & not hatred."

RUKA TOLD HIM A TALE.

CXXX. The salamander

N India there is a creature called the salamander (samandari). It is born and lives in the furnaces of flaming fire where bricks are burnt, or in lime-kilns, or bath-ovens. It feeds on the flame, and when it is deprived of fire it dies of cold. The king of that country clothes himself in its skin, for coolness. It is of such a nature that it perishes without fire, while other creatures are killed by the touch of fire. As birds (?) differ in their kinds according to their nature, so do men differ.

"Thy character is such, forsooth, that thou lovest all, while I hate all! I hate none of you, but you all hate me, because I am devoted to the

king, am no respecter of persons, and humour none but him. As long as the king lives I need no other protector; you have other ties, you are men of another sort; if your enmity towards me be not baseless, tell me to whom I have failed in my duty."

RUKA TOLD A TALE.

CXXXI. The three companions

HERE were three companions: one of them was an excellent man, devoted to his lord, offending no man, honourable and truthful, but the two others were liars and perjurers. These two latter invited the third to join them in treason, but he said to them: "No, brothers, this is wicked. He that is unfaithful to his master is hated by God and men; do not, therefore, this evil deed." They became his enemies, and accused him to their lord; but, in spite of all their efforts, their lord would not hearken to their complaints, so they went by night, slipped a rope round their companion's neck, & strangled him.

"You wish to do the same to me; do you think I cannot see it? Thou speakest to me of a friend in terms of praise, but I want a tractable friend, one who wishes me well, & does me good and not harm, not a blustering, snappish fellow who hates me and tries to injure me. May God

send to you friends like yourselves, and a friendship such as you strive to get for me!"

THE VIZIER TOLD A TALE.

CXXXII. The pot of oil

A POOR man was walking along the road when he found a pot full of oil. He picked it up, put his stick through the handle, slung it over his shoulder, and went on, saying in his heart: "The Lord has been pleased to enrich me! I shall go into town & sell this oil for half a marchili. With the money I shall buy a dozen chickens, take them home, feed them, &, when they are fat, sell them for an abazi apiece. With the proceeds I shall buy little pigs, bring them up, and sell them, as ungelded boars, for two marchilis apiece. Then I shall buy calves, they will grow to be bullocks; I shall plough, and sow, and become rich." He fancied that all this had come to pass, & that he was now taking firewood in his cart to sell in the town. When he came to the bridge, he thought: "The bullock cannot cross this bridge, I will stop him." He cried out for this purpose, & brandished his stick; the pot of oil fell on the bridge, and was broken to pieces. His imagined wealth was gone in a moment.∴

∴ Lancereau's "Hitopadesa," p. 239, "Le Brâhmane qui brisa les pots."

"Thou too, in thine imagination, speakest much and gainest great wealth, but thou hast planned a thing which God grant thou mayest never fulfil, and may it bring thee to ruin!"

RUKA, IN REPLY, TOLD HIM A TALE.

CXXXIII. The two dervishes in Ispahan



WO dervishes arrived in Ispahan. One of them presented himself before the shah, who said to him: "Thou hast wandered in many lands, what is the most wonderful thing thou hast seen?" The dervish answered: "I have seen much that is extraordinary, but not long ago I saw here one night something strange and rare, the like of which I had never witnessed. At midnight there flew down a huge bird, which lifted and carried away an inn, with men, camels, house, and fence." The shah was displeased, & drove him away, saying: "How is it possible to tell such a lie? As if a bird could lift and carry off an inn and its inhabitants!" The dervish went to his colleague, & told him what had happened. The second dervish scolded the first, and said: "I hoped thou wouldst have gotten a present, but thou hast been sent empty away! Why didst thou say that a bird carried away an inn? Thou shouldst have said it lifted a camel, or horse at the most." Then he said: "I will go

and justify my friend's falsehood." So he, in his turn, appeared before the shah, who asked him: "In thy sojourn in strange lands, what is the strangest thing thou hast seen?" The second dervish replied: "I have seen many a wondrous sight, but I never saw anything like what I saw a couple of nights ago: at cock-crow there began to fall from the sky, now a camel's head, now a leg, torn pieces of horseflesh, bricks baked and unbaked. Till dawn I could not sleep for them!" The shah marvelled, and said: "It seems that the dervish who was here yesterday spoke the truth after all, and I cast him out!" He gave him great gifts and believed his lies. ∴

"And you three have made a similar arrangement: if one of you lies, another says something to the king to make him believe it is true, and all to do me hurt."

LEON TOLD A TALE.

CXXXIV. The peasant and the three serpents

WHILE a man was harvesting, he saw two serpents sporting together; one laid the other down, made a ring round it, and went away. Another serpent crawled up, saw that a serpent lay in the circle, and, in order not to rub out the line, leaped into the circle, killed the serpent that lay there,

∴ Cf. No. 52.

jumped out again, and departed. When the other serpent returned and found its comrade dead, it crept into a bundle of hay which the man had mowed for his horse, and hid there. As soon as the man had done his day's work, he took the hay on his back and carried it home. That night the serpent crawled out & poisoned all the dishes and cups, and then hid in the hay again. Next morning, the man told his wife what he had seen the serpents do. The serpent in the hay, thus convinced of the man's innocence, came out, turned all the dishes upside down, and departed. The man and his wife guessed that the serpent had come in the hay, and that, when it saw they were not guilty, it wished to let them know that it had poisoned the vessels.

"O brother Ruka! thou art a very good man; behave in the same way. If even a serpent endeavours not to injure the innocent, thou, son of Adam, to whom we have done no hurt, poison us not with thy venom, for God will not abandon the innocent man, nor deal with him according to thy will."

RUKA ANSWERED HIM WITH A TALE.

CXXXV. The three brothers

THERE were three brothers; two of them were wicked and greedy, but one was upright and God-fearing. They separated: the bad brothers settled down together, but the good brother they sent away to dwell alone. The good brother went and found in a certain place a great jar full of phluris, too heavy for one man to carry. That night, when he came home, he told his wife: "In such & such a place I have found phluris, to-morrow I will take a beast of burden and fetch them." Now it happened that his brothers were looking down from the roof. That very night, prompted by avarice, they started in order to reach the place before their brother. When they arrived, they lit a candle and looked into the jar; they found it full of snakes & scorpions! They said: "Our brother deceived us, he knew we were listening, & would come hither; he wanted us to be stung, or he would not have talked in our hearing." They carefully covered up the jar and carried it with them, saying: "Our brother wished to slay us, but we shall exterminate him and all his household." They brought the jar, and dropped it

∴ The flat roofs in Transcaucasia are frequently traversed by public footpaths.

through the hole in their brother's roof, thinking that the vessel would break, and the snakes and scorpions would crawl all over the house and bite its inmates. Next day, when their brother awoke, he saw that the phluris were already in his house. His brothers had tried to injure him, but God sent the phluris into his house without letting him have even the trouble of going to fetch them.

"You are trying to treat me in the same way, but let me tell you that God will not give you your own way!"

DJUMBER TOLD A TALE.

CXXXVI. A false wife and a false saint

IN Ispahan there dwelt a man who led a wretched life. He had a wife so false, and such a witch, that there was none like her. In order to deceive her husband, she was always reading the Koran; she never prayed less than five times a day, she did not wash her hands in the drinking water, & she affected asceticism. The man said: "Since my wife is so pious, I will go the Kalbala (Mecca), and thus we shall both get to heaven." So one day when a caravan was leaving for Bagdad he joined it. The caravan halted not far from the city, ∴ & the man said: "Since

∴ The first day's journey is always a short one,

I am so near Ispahan I will go home, and come back to the caravan to-morrow morning." His wife, thinking he had departed, invited her lovers, and sat feasting with them; they drank wine. When the husband came to the door, he found that drums were beating, & people were dancing & singing; he quietly went back again without being seen by anybody. He rejoined the caravan, and went with it to Bagdad. There he became a water-carrier; he carried water day and night, and thus made enough to keep him. Robbery became rife in Bagdad; no house escaped. The city was despoiled, and all complained. The caliph grew angry; he summoned the guard of the bazar, and said to them: "If you do not find the thieves for me, I swear by my head that you shall all be ripped up!" The guard went away, and seized the water-carrier from Ispahan. He asked them why they arrested him, and of what he had been guilty. They answered: "All the treasure of the city has been stolen, and thou art the thief, so we shall slay thee!" He entreated them: "Wait but a week, and if I do not find the thief, then slay me." They asked him to find bail; but how could he find a surety? He gave them God as his guarantor, and went his way. He wandered

so that anything forgotten at the departure of the caravan may be sent for.

up and down for two or three days, and met the chief judge, whom they call the sadr; twenty men walked before him, sweeping the street. The man of Ispahan asked: "Who is he, and why do they sweep the street for him?" He was told: "This is the chief judge of the land; he is so venerable and holy a man that the people are upheld by his prayers; both rain and harvest depend on his petitions." The water-carrier said to himself: "This is he, the thief, the despoiler of the city!" He joined the suite of the sadr, who went to call upon the caliph, & then went home again. The water-carrier slipped into the house unperceived, & hid in an out-of-the-way corner. When it grew dark, the servants were sent away, the carpets were taken up, and a trap-door in the floor was opened. Underneath was a vaulted chamber, in which lay all the stolen wealth of the city. Twelve thieves came out, wine was handed round in golden goblets, and they drank. The sadr asked them: "Brothers, who is to be your game now?" They answered: "There are only three treasure-houses left now; one belongs to the caliph, another to the vizier, the third to the nazir. To-night we shall pay a visit to the nazir." Then the thieves went about their business. The water-carrier got out of the house quietly, and told the bazar guard every-

Sadri, صدر

thing, but they would not believe him. He said to them: "Follow me, and I shall show you." Next day the sadr went again to visit the caliph. On his return, two men went in with him, hid in the same secret place, and looked out through a hole. The same thing happened that night: the vizier's treasury was robbed. The guards went to the caliph, made him swear that he would not slay them, and then told him what they had seen, adding: "If you will deign to disguise yourself, we shall show you what we have seen." The caliph put on other garments and went with them. They hid in the same place, and the caliph saw that the guards had spoken the truth. That night the caliph's treasury was robbed. Next day, when the sadr visited him, the caliph said: "Every day thou takest the trouble to visit me, why dost thou never invite me to thy house?" The sadr thanked him, & invited the caliph. When the caliph came, and dinner was being served, he asked for wine. The sadr was much astonished, and said: "How dost thou speak of wine in my house?" ...Then the caliph began to talk to him about the robberies, and asked: "What can we do?" The sadr replied: "It all comes from thy lack of energy." Then the caliph ordered the carpets to be taken up; they found the trap-door, and dragged out the men. The sadr was put to shame; they took him away, & dealt with him

according to his deserts. Then they asked the wretched Ispahani: "How didst thou find the thieves, and what roused thy suspicions?" He told them the story about his wife, saying: "As soon as I saw this sadr making such a parade of religion, I concluded that he was false, like my wife, and thus I found him out."

"Thou art false, like that man's wife, and thou art trying to make the king believe in thy goodness; but thy deeds will be brought to light, if not now, then at some future time."

RUKA ANSWERED HIM BY TELLING A TALE.

CXXXVII. (Omitted.)

THE VIZIER TOLD A TALE.

CXXXVIII. The man who understood the language of beasts



HERE was once an upright man who had a shrewish wife. For the sake of peace, he took out a loaf with him to eat, and went and sat down on the bank of a river; part of the bread he ate, part he threw into the water. After some time, a man came up out of the river, and said to him: "Thou hast fed me with thy food, & I will give thee some return. I will put my tongue in thy mouth and draw it out again; this will teach thee the language of all creatures; but if thou tellest this to anybody thou shalt surely

die at once." He put his tongue in the man's mouth, took it out again, went down to the river, and disappeared. The man went back to the edge of the village, and lay down among some chaff; a crow sat there with her fledgling, which said to its mother: "That man is dead, I will go and pick out his eyes." The mother answered: "No, my child. The son of Adam is cunning; he will catch thee." The young bird said: "I will go and peck first at his foot, if he moves I shall fly away, if not, I shall peck at his breast, and finally put out his eyes." The man heard it all. The young bird flew over, & pecked at his foot; he lay still; then it pecked at his knee; when it had reached his breast, the man put out his hand and caught it. It called to its mother for help. The mother said: "What can I do? I warned thee to no purpose. If the man knew our language I could soon save thee, but if not, how can I do it?" The man said to the crow: "What dost thou want? I understand thy language." The old crow was glad when she heard this; she took the man and showed him a great hoard which a man had buried in the earth, & thus saved her fledgling. The man went home. One day his wife wanted to pray at a certain shrine; she worried him, until he at last consented to take her. He saddled for her a mare which was with foal, and had already a colt running at her foot. His wife was with child.

She mounted, put a child behind her, took provisions for the road, and set out. When they were climbing uphill, the colt was tired, & hung back, and called to his mother to wait for him. The mare called back to him: "I have one in my belly, three sit on my back with their provender; if I can walk, what is the matter with thee that thou canst not keep up?" When the man heard this he roared with laughter. His wife said: "Tell me, what art thou laughing at?" He answered: "I cannot tell thee." His wife would not let him alone, although the man swore that if he told her he would die. But it sufficed not; the woman worried his life out. At last he said to her: "Since thou wilt give me no peace, let us go & say our prayers at the shrine, and when we return, make ready a funeral feast and a shroud for me, then I shall tell thee." This satisfied the woman; they rode on, hurriedly performed their devotions, & went home. She made ready the funeral feast & the shroud, and urged her husband to tell her what he had laughed at. Now the man had a little dog, and it ran out of the house with tears in its eyes. In the yard it met a cock, which asked the dog why it wept. The little dog replied: "I weep because my master is being killed by his wife." The cock said: "Go and bring thy master hither." By the time the man had come out, the cock had collected all the hens of the village; he stood in

the middle of them, & asked the man: "Why wilt thou kill thyself?" The man replied: "My wife gives me no peace, what am I to do?" The cock said something to the hens, and then ran swiftly round about them; they all lay down, and held in their breath. Then the cock said: "I have sixty wives; let one of them dare to pick up a single grain without my permission! Thou art dying at the hands of one wife!" The man said: "What shall I do?" The cock replied: "Go and cut a good cherry∴ stick, and when she worries thee to tell her, take her & beat her till she cannot stand, and she will not ask thee again." He followed the cock's advice, & when his wife asked him, he beat her till she almost gave up the ghost. Thus he saved himself from death.

"Thou art like the shrew, and until a stick is cut for thy back it will be impossible to silence thy vicious tongue."

RUKA REPLIED BY TELLING A TALE.

A FOX & a goat became friends, & sowed corn in the same field. The corn grew up; it was a good harvest. They cut it, thrashed it, and winnowed it; they put the grain in one heap, and the

CXXXIX. The goat, the fox, the wolf, and the two dogs

∴ Cornel.

straw in another. The fox said to the goat: "I will take the grain, & thou canst have the straw." The goat replied: "Nay! Justice demands that we should share alike." The fox said: "If that be so, I will bring my uncle, and he will divide the produce between us." While the fox was away bringing his uncle, the goat went and got two harriers from a shepherd, and hid them in the straw. The fox came back with a wolf so big that the goat's eyes grew dim with fear. The wolf said to the goat: "Why dost thou give my niece cause for complaint?" The goat replied: "Since thou hast come with her as judge, stand and sniff on the tomb of my father and uncle, who are buried here, and then thou wilt be a real judge." When the wolf was about to eat the goat, the dogs jumped out and worried the fox and her advocate so much that they were glad to forget both this year's harvest and last year's, though they got nothing!

"There are two or three of you in alliance. If I only had an ally, I would prepare for you not only a cherry stick, but a hazel; but what can I do alone?"

LEON TOLD A TALE.

CXL. The industrious workman & his 'fate'

IN a certain village there dwelt a very hard-working man; he did not know the amount of his own wealth. One day he made a proclamation as follows: "Whoever will come to me, so that I may send him to my 'fate' ∴ with news about me, shall receive a hundred phluris." But no man came. At midday he made a similar announcement, and offered twenty phluris; still nobody came. In the evening he promised to give one phluri. Then a poor man came and said: "I will go." This poor fellow could neither trade nor work; he only knew how to play on a two-stringed instrument, and he played and sang. The rich man sent the musician, after instructing him as follows: "In that place stand a multitude of tents, and in them are innumerable hosts of people. Among them, in a great tent, is a man like me; he is working so hard that the sweat streams over him. Say to him, from me: 'May God bless thee! Work no longer, for I have quite enough; rest thyself, and give me peace.'" He

∴ Or 'double,' as we see from the context. The word used is bedi, which means fate. Cf. Lancereau's "Hitopadesa," p. 204, "Lakchmî, la fortune du roi Soûdraka," which is not a 'double,' but a female guardian spirit.

gave the musician the phluri, and he departed. He went and found the place, saw the man (i.e. the workman's double), and delivered the message. The 'fate' was pleased; he thanked the messenger, & invited him to stay for the night. Next day the musician asked who was his own 'fate.' He was told: "Thy 'fate' is the man sitting under yonder wild-rose bush, playing on a two-stringed instrument." The musician went up, wished peace to his 'fate,' and asked: "Art thou my 'fate?'" He answered: "I am." Then the musician asked: "Why didst thou not let me know in the morning, when a hundred phluris were offered?" The 'fate' replied: "My instrument was broken, and I was mending it just then." The musician asked: "What wert thou doing when the twenty phluris were offered?" The 'fate' said: "I was putting on a new string." The man asked: "What wert thou doing in the evening, when one phluri was offered?" "I had my instrument tuned up, so I let thee know." The musician asked his 'fate' for the instrument, saying: "I would play too." When it was given to him, he struck his 'fate' on the head with it, and broke the instrument into pieces. His 'fate' said to him: "Why art thou angry with me? All that I knew I taught thee; what could I do more?"

God accounts not the non-fulfilment of the impossible as sin.

"Why dost thou blame us because thou hast no friends? Our 'fate' hates loneliness, & loves those near to it; thy 'fate' is like thyself, and gives thee what it has."

RUKA, IN REPLY, TOLD A TALE.

CXLI. The king, the gardener, the nightingale, and the snake

THERE was once a king who had a very fine fruit garden. The gardener came and told the king: "A nightingale has built its nest in a rose-bush." The king said: "The nightingale will not go unpunished!" Some time afterwards, the gardener came and told the king: "The nightingale hatched its young; a snake crawled up, and ate both the nightingale & her brood." The king said: "The snake will not go unpunished!" The gardener came again, and told the king: "I was mowing a place where coarse grass had grown, and I killed the snake with my scythe." The king replied: "Thou shalt not go unpunished!" The king sent away his servants, and wished to enjoy some private diversion in the garden. The gardener climbed a tree, & hid there; the king's wives saw him, and took him before the king, who ordered him to be killed. The gardener said: "Since none of us have escaped unpunished, according to thy word, thou too wilt not go unpunished for my death!" The

king laughed, and spared his life.∴

"And I trust in God that my destruction will not go unpunished, though I foresee clearly the ruin that awaits me."

DJUMBER TOLD A TALE.

CXLII. The hermit and the child

THERE was a holy hermit who decided to return to the haunts of men. He left his solitude, came to a city, & went into the house of a grandee, who gave him a good reception, and entertained him in a fitting manner. The grandee had a son eight years of age. Soon after, there was heard outside a sound of mourning: a corpse was being carried to the grave. The father said

∴ A modern Georgian choral song expresses the same idea of retribution:

"Come, let us see, who has eaten the vine?
I came & saw the vine... the goat had eaten it.
Come, let us see, who has eaten the goat?
I came and saw... the wolf ate up the goat."

The bear, the gun, the rust, the earth, the mouse, successively destroy each other, after the fashion of "The House that Jack built," all the preceding passages being repeated in full before each new strophe. Cf. "Georgian Folk-tales," translated by Marjory Wardrop, p. 150; Benfey's "Pantschatantra," i. p. 600.

to his son: "Boy! there is a funeral. Go out and see whether the deceased has gone to heaven or hell." The child went out, and came back saying joyfully: "He is saved!" Another funeral passed. The father again sent out his son, who returned sad this time, & said: "He is damned!" The hermit said: "I have dwelt in the wilderness for forty years, & an angel brings me food, yet I cannot tell who is saved and who is lost. How did this child find out?" The boy said to the holy man: "This is how I discover it: I listen to what the mourners say. The first time they said: 'The deceased was a good, honourable man, who did no hurt to anybody; a pious man.' I know that he is in heaven, from his deeds. But everybody complained of the second dead man, saying: 'He was wicked, cruel, unjust, a liar; he feared not God, and was not ashamed before men.' I therefore know that he is lost" A man is known by his deeds.

"And behold! thy wickedness is manifest in thy words and deeds; thou hast done much ill, and we have found it out."

RUKA REPLIED BY TELLING A TALE.

CXLIII. The lion which was brought up by a cat



CAT was wandering hither & thither, when she found a dead lioness & a young lion-cub. The latter was alive, & the cat took it & fed it till it grew up and began to hunt beasts & eat them. One day the young lion found no game, and decided to eat his foster-mother the cat. When the cat saw this she climbed a tree. The lion lay down at the bottom & thus addressed her: "O foster-mother and instructress, thou who art dearer to me than a mother! when thou didst teach me thy ways, why didst thou not teach me how to climb a tree?" The cat replied: "I kept that to myself, so that in a case of need, like the present, it might be of use to me."

"But I have taught thee all I knew, keeping back nothing for myself. Now I am in thy hands, & thou hast the power to do me much ill."

THE VIZIER TOLD A TALE.

CXLIV. The weeping and the laughing philosopher



N a certain city there dwelt two men, of whom the one wept all the time, while the other did nothing but laugh, & never looked sad. The mournful man was asked: "Why dost thou always weep over things good and evil, ridiculous and

sorrowful?" He said: "This world will soon pass away; all are busied with the affairs of this fleeting life, forgetting eternal punishment; I weep because all are preparing a hell for themselves." Then the merry man was asked: "What is it that makes thee laugh?" He answered: "This world is transitory; all do ill & no good; I preached to everybody, but convinced none, now I have given myself up to laughter; what shall it profit me or them if I die of grief?" "Like him, I was troubled about thee, I was sad & distressed for thy sake; I taught thee, but could not gain thine ear, so now I have given myself up to laughter."

RUKA TOLD HIM A TALE IN REPLY.

CXLV. The two harriers, the fox, & the mice

TWO harriers were out hunting. They saw, in a field, a fox that had caught a mouse. Sometimes it let the mouse go, then it caught it again, and threw it up in the air. The fox said to the dogs: "My hour is come! God has delivered my head into your hands, whither can I flee from you? You see that the country here is open, so listen to my last request: you know how fond we foxes are of hunting mice; let me go and catch a mouse, and play with it, & then you can do what you like with me." The harriers made the mistake

of letting the fox go. The fox caught a mouse, played with it, threw it up in the air and caught it again, & ran about sporting with it. It happened that the fox's den was near at hand; it suddenly bolted in. The dogs came and sat down in front of the hole, and said: "Fox, come out and play with the mice again, since thou art so fond of them, and then thou canst return to thy den." But the fox replied: "It is not that I object to come out and play now, but I am grieving about my play of last year." (? my former play, when you caught me.)

"I am indeed sorry that I hearkened to thy words last year. If thou hadst only left me alone I would have said nothing to thee."

LEON TOLD A TALE.

CXLVI. The poor man who took the cadi for his ass

HERE was a poor man who had a lean ass. The ass went away secretly to the hills to restore its health, and when it had become sleek it returned to its master. The man was pleased, & said to his wife: "Put a load of grain on his back & take it to the mill to be ground." The woman answered: "If the ass had enough sense to go to the hills and get fat, and then come back alone, why cannot he go alone to the mill and back?" The man hearkened to his wife; he struck the ass with a stick and sent it off. The ass started,

but on the way, a man took it and led it away with him. A week passed, and the ass did not return. Then the owner of the ass went and asked the miller: "I sent thee an ass with a load of grain to be ground, what has become of it?" The miller asked: "Whom didst thou send with it?" The man replied: "My ass was so clever that he did not need a driver." The miller was a shrewd man, and saw that the ass's master was a blockhead, so he sent him higher up the road to a certain cunning, beardless miller, saying: "There was no room for the ass here, so I sent him up to the other miller." The man went to the beardless miller and told his story. The wag replied: "The ass came, and I ground the corn. I never saw such a clever ass! A man was riding by on a black mule with golden trappings; thine ass bought the mule, paying the man in flour, mounted, & set out for the city of Zangi. It happened that the cadi of that place had just died; they made thine ass cadi, go & seek him there." The man believed the story, went to Zangi, & saw the cadi sitting on a richly-adorned black mule. He remembered that the beardless miller told him the mule his ass had bought was a black one. He said to the cadi: "Dost thou not know me?" But how could the cadi know him? He answered not a word. Then the man said to the cadi: "Thou art my ass, why art thou become so proud?" When the people heard this, they gave

the man a sound thrashing, cracked his crown, and drove him away. When the cadi went to the mayor, the man came too, and complained, saying: "He is my ass, he exchanged my flour for that mule; he ran away from me, and has become cadi of this city." The cadi said: "What is the fellow chattering about? Do you not all know me? My forefathers lived & died among you; why do you not turn this man out?" The man replied: "O judges! examine this cadi carefully. My ass was branded on both thighs; if the cadi is marked in the same place, then he is my ass, and you must give him to me; if not, I shall be proved a liar." Now the cadi was gouty and had ulcers, so when they took off his breeches they found marks. The cadi was unmasked; by a judicial investigation he was proved to be the man's ass, & was handed over to his owner. Then the cadi entreated him, saying: "Thou knowest that thou hast no right to me, and it is only thy stupidity that led thee to claim me. See, I will give thee this mule and its housings; it is much better than thine ass. Do not then put me to shame any longer." So the man took the mule, and went home.

"Everybody knows that thou art like that silly fellow; thou art only quibbling, and there is no question at issue between us; we are ever ready to give thee compensation if thou wilt but let us alone."

RUKA REPLIED BY TELLING A TALE.

CXLVII. The man, the ass, the magpie, & the wolf

THERE was a man who had an ass with a sore back. He took it away, tied it up in a meadow, & sat down some way off, looking at it. A magpie flew down, settled on the ass's back, & began pecking at the raw flesh. The ass was tied up, and could not get loose; it began to kick up its heels. Every time the ass began kicking, the man roared with laughter. A wolf looked on from the wood, and said: "If I went near that ass, all the men and dogs in the village would be after me; & yet, though the magpie has almost eaten up his ass, the man is delighted!"

"I am like the wolf, as soon as I open my mouth you all join and fall upon me. You have conspired, and it is easy to see what your object is."

DJUMBER TOLD A TALE.

CXLVIII. The two sportsmen and the bear

TWO friends went out to hunt. They saw a she-bear coming. They followed her, and found her den. They said: "There will be cubs in the den, let us take them out." When the bear was gone, one of the sportsmen went into the den, and the other stayed outside. The one who was

outside saw the she-bear coming back; he was afraid, and climbed a tree. The she-bear was about to crawl into her den, when the man up the tree said to himself: "If it goes in it will kill my friend;" so as soon as the bear was half in, he scrambled down from the tree, firmly grasped the bear's tail, and tugged, pressing with both feet against the sides of the hole. The she-bear began to roar, and dig up the earth, filling the den with dust. The man inside cried to his mate: "Do not raise such a dust, I am choking!" The one outside shouted back: "If I were not holding the she-bear by the tail thou wouldst see a very different kind of dust!"

"And if I did not hold them by the tail, but let them loose on thee, they would soon know how to deal with thee."

RUKA TOLD THE FOLLOWING TALE IN REPLY.

CXLIX. Qazvan-shah and his wife

THERE was a famous shah of Qazvan ∴ who had a beautiful wife. She bore him a son, & one day, when the child had grown up a little, his parents played with him. The shah asked his wife to give him the boy; as she was doing so, a misfor-

∴ The name is variously given as Qazvan, Qazvin, Qazan, Qasim.

tune happened to her, she made an unseemly sound. Qazvan-shah was much offended; he cast his wife & child out of the house, and took another wife. The cast-off wife hid her ornaments, dressed herself in rags, & sought shelter in the house of a miller. The miller had a son of the same age as the young prince; they grew up together, and were playmates. The miller's son made little mills, mill-races & wheels, after the manner of his forefathers; the shah's son made a throne, sat on it, and said: "Kneel before me and present thy petition!" Thus they spent their childhood. When Qazvan-shah's son was seventeen years of age, his father's spasalar (general) rode through the land to number the people; near the miller's abode was a lovely spot, rich in fruitful trees, and thither the spasalar came and established himself. He saw the youth, and liked him. He enquired about him, & was told that he was the son of a poor woman. The spasalar took him and his mother away, and loved the youth so much that he preferred him before his own son, and showed him great favour. One day the young man asked his mother: "Who am I, and who is my father?" His mother said to him: "Thou art the shah's son; I was unfortunate, and he cast thee and me out." The youth replied: "If thou wert guilty of nought but that, the matter is easily remedied." She swore to him that nought else could be laid to her charge.

He took all his mother's ornaments, sold them for gold, hired goldsmiths, and set them to make golden grains of wheat. Then he went to the market, & gave them in pawn to butcher, grocer, and baker, saying: "In three days I shall pay you." Thus he bought food & drink, and entertained the spasalar. Time passed, and he did not redeem the grains. The traders came, bringing back his golden grains, and asked for the money he owed them. He would not listen to them, but said: "Where am I to find money? In our land we sow these grains, then we harvest them and sell them. I have nothing else." The traders went and complained to Qazvan-shah. The youth was summoned, and interrogated; he repeated what he had said. Qazvan-shah commanded that all the grains should be brought and laid before him in a heap, and asked the youth: "Would wheat of this sort grow here?" The youth replied: "It will grow anywhere." Qazvan-shah at once ordered a man to come with a spade and prepare a place in the garden for the reception of the grain, but the youth said: "That is not the way to do it; you must find a man who has never broken wind, otherwise the corn will not grow." They tried to find someone to whom this misfortune had never happened, but without success. The youth said to the shah: "This has never happened to you, of course!" The shah replied: "It

happened not long ago." Then the youth said: "Enquire among those of your household; there would be nothing disgraceful in your wife's sowing the grain." Qazvan-shah went in to his family, but could find nobody. He came out again, and said to the youth: "What am I to do? There is nobody such as you describe!" Then the youth said to him: "If this is no crime, why didst thou cast out my mother & me, when it is impossible to find anybody to whom the same misfortune has not happened?" When the shah saw that it was his son, he took him in his arms and embraced him; reinstated the youth's mother as his wife, & his son he acknowledged as his heir.

"If I have no other fault but that I have the gift of speech, and power to answer thee, why dost thou hound these people on against me to destroy me? Tell me, who is the speechless and wordless man?"

THE VIZIER TOLD A TALE.

CL. The king's last words to his son

THERE was a certain king who, on the day of his death, sent for his son, & said to him: "I have but one request, see and fulfil it: keep not in thy realm a beardless man." The king died, & his son came to the throne. The young king hated beardless men so much that no one ventured

even to speak of them before him. One day a certain beardless man brought him a gift of flowers. The king was angry, and sent men with sticks to beat the intruder; they trounced him so that he fainted. Then the king took pity on him, and said: "Do not kill him; take him in and look after him, perhaps he will recover, and then send him away." The chief cook led him away. The beardless man had acted cunningly; he was soon well again, and became so skilled in cookery that the king would eat nothing but what he had prepared. The chief cook liked the man, and favoured him. He began to play chess with his comrades, & beat them all. The vizier heard of this; he too was very fond of chess, and was a good player. He sent for the beardless man, played with him, and was beaten. The king heard of it, & ordered the vizier to bring the man & play with him. The beardless man again defeated the vizier, and the king was pleased. Some time afterwards the king dismissed his vizier, & gave the post to the beardless man, who gained such an influence over him that he did nothing without consulting him. There came against the king a foe whom he could not withstand, so they loaded two horses with jewels and pearls; the king mounted one of them, the beardless vizier the other, & fled to a foreign land. Then the vizier said to the king: "Thou art young, & I am old. If thou givest thy

self out to be my lord, & me thy servant, people will not perhaps show us honour; if thou wilt hearken to me, pretend to be my servant, and treat me as lord, and thus we shall be better received." The king replied: "So be it: let even a worse fate befall him who forgets the dying words of his father!"

"We know that thou also art a beardless man, & equally skilled in the use of the tongue; thou speakest in persuasive tones. If a suitable opportunity arises thou wilt behave as the other beardless man did."

RUKA, IN REPLY, TOLD A TALE.

CLI. The king and the gardener

THERE was once an upright, God-fearing gardener. Whoever came to him was regaled with fruit; he squeezed out pomegranate grains, and however big the cup might be, he filled it with the juice of one pomegranate, and gave it to his guest to drink. One day the king disguised himself, and visited the gardener. The gardener did not recognize him; he brought him fruit and pomegranate juice. The king wondered to see so much juice from a single pomegranate, and said: "Why do my servants give me so little? I shall make them give an account." Next day the king came back, & asked the gardener to squeeze out the juice of a pomegranate; very little came

out. He said to the gardener: "Yesterday there was much more, what is the cause?" The gardener said to him: "Brother, our king also used to be an open-hearted and munificent man who gave away much, but now they say that some suspicion has crept into his heart, and he yields less." The king understood the hint, and went away.

"It seems too as if the heart of my gracious sovereign had become cold to me, owing to your venomous tongues; this is why you speak thus to me, otherwise you would not dare."

LEON TOLD A TALE.

CLII. The butcher and his customer

A MAN went to a butcher, and said: "Brother, I have no money just now, but give me half a sheep & I shall pay thee to-morrow." The butcher said: "It would not look well for thee to go along the street with a lump of raw mutton in thy hands; go home and send a slave for the meat, with a hair of thy head as a token." The man went home, and sent a slave with the hair. The slave said to the butcher: "Here is the hair, my master asks thee to send the meat." The butcher said: "My fine fellow, thy master himself was here; he had not a single hair, but a whole beard and moustaches, & I gave him nothing. Why then should I send him a whole side of a mutton for

one hair?"

"Thou too art a chatterer. Even when the king's son and the vizier were favourable to thee, the king himself did not like thee so much as to justify thee in believing that he now sympathizes with thee."

RUKA, IN REPLY, TOLD A TALE.

CLIII. The man who caught the demons

IN a certain village there was a rocky ravine, with high, steep sides. Round about were mountains. Across the abyss a bridge was built, by which the villagers crossed to and fro. Demons ·.· had established themselves close to the bridge; on some passers-by they threw down great stones, to others they appeared, and drove them out of their wits. The people and the king of that country were terrified; they could by no means get rid of the demons. A certain man came and said to the king: "If thou wilt, I am ready to serve thee in this matter." The king thankfully accepted his offer. The man went to the bridge, taking with him two musical instruments with two strings, two felt rugs, a skin of wine, another skin full of a sleeping draught, two cups, and a rope made of boar's bristles. On one side of the ravine he laid one of the rugs, put one of

·.· Kaji may be translated as demon or satyr.

the musical instruments on it, with the sleeping draught & a cup. At the other end of the bridge he stretched the other rug, sat down on it, put the rope under him, & the wine in front of him, and began playing and drinking; as he drank his wine he sang a song of solitude. The demons saw all this; there were two of them, they went and sat on the other rug, and began to drink and play. But the man had left the sleeping draught for them, & they both dropped off to sleep. Then the man arose, rolled up both the demons in the rug, tied them tightly with the boar's bristle rope, and carried them bound to the king. The demons awoke. The king asked them: "Are you the demons?" They answered: "It is not we who are demons, but this man of yours is the very devil himself!"

"Like him, you do all sorts of evil, and turn the king's heart against me, for formerly his kindness to me was boundless."

DJUMBER TOLD A TALE.

CLIV. The son of the self-made man

A POOR man, who had become rich, asked the hand of a rich man's daughter for his son. The rich man said: "If I refuse, he will become my enemy; but it is impossible to grant his request, so I must try to get quit of him under some pretext." The rich man therefore replied:

"If thy son will become a beggar for a year, and go from house to house asking alms, I shall let him have my daughter." When the young man heard this, he went away and begged from door to door. At the end of the year, the self-made man again demanded the girl's hand. The rich man said: "If he will now give up begging I am ready to let him marry my daughter, but, of course, I could not give her to a vagabond." When the young man heard this, he asserted that it was impossible to comply with this new demand, and said: "In a year I have, with infinite pains, accustomed myself to a beggar's life, how can I get rid of the habit now?" The negotiations for the marriage were carried on for some time, but the rich man did not give his daughter to the suitor.

"Thou too hast accustomed thyself to use thy snappish and malicious tongue, & nothing will make thee cease from doing so. If a habit formed in a year cannot be given up without difficulty, how canst thou break off a habit which has been thine all thy days?"

RUKA, IN REPLY, TOLD A TALE.

CLV. The new headman & the old one



HERE was once a headman ∴ in a village; he was a very good man, but his subordinates disliked him, & accused him to the king, who deprived him of his post and gave it to another. The new headman was wicked and despotic. The people bethought themselves, & said: "We cannot ask the king for another headman, what shall we do?" All the men & women assembled, stuck lighted tapers on each of their ten fingers, and walked in procession through the whole town. The king asked why they did this. They replied: "We are looking for the headman we turned out not long ago, but we cannot find him."

"Now you have ruined me, and I know you will deal with me according to your desire. But mark my words, you shall yet light a candle to seek for me!"

As King Phonez listened to them, he sometimes enjoyed the sport, and laughed, but sometimes he was angry; at last, it became evident that he was displeased with Ruka.

∴ Mouravi.

KING PHONEZ TOLD A TALE.

CLVI. The snarling dogs & the wolf

A PIECE of offal was lying in a certain place, and seven or eight dogs were round it. They worried it, snarling and biting one another. They saw a wolf coming towards them, and immediately stopped quarrelling; united they rushed at the wolf and drove it away. Then they went back, and began fighting again over the offal. Whenever they saw the ravening beast they joined in attacking it, and then went back and snapped & snarled at one another.

"But as for you, you know not night from day. You make investigations into the nature of hatred, or you busy yourselves with me, and then back you go to your wrangling."

THE VIZIER TOLD A TALE.

CLVII. The merchant of Brussa and the dove

IN Brussa ∴ there dwelt an eminent, wealthy merchant, who was God-fearing and happy. A post was driven into the wall of his house, and a dove came and built her nest on it and hatched her young. One day the merchant saw a great caravan coming in; he sent a man to meet it, &

∴ The name is given as Bursa in some MSS., but in others it is Brusa (in Anatolia).

had it quartered in the neighbourhood. The chief of the caravan was a young man, the son of a famous Indian merchant. His father had sent with him a hundred camels loaded with cloves and cinnamon, and had told him that the goods must all be sold to one man, who must pay in coins of the same kind; the whole amount must be paid either in phluris, marchilis, or aslanis. The seller told his host this, and added: "I cannot transgress my father's command, but where can I find a man rich enough to pay me so large a sum in money of the same value?" The merchant of Brussa replied: "I can do it; what kind of coin wilt thou have?" The Indian merchant, wishing to prove him, said: "I should like it in aslanis." The man of Brussa ordered his servants to bring the whole sum in silver aslanis. Then the Indian said: "I do not want these, I want only marchilis." The bags were emptied, and then filled again with marchilis. Then the Indian asked for phluris, wishing to test the man's wealth, & got them. The merchant of Brussa was about to heat the bath: the lime was ready, and as soon as the Indian came, his host ordered the hundred loads of cloves and cinnamon to be pounded up and mixed with the lime, and burnt. When the bath was ready, he bathed the Indian in it, then made him rich presents, and sent him away. The Indian departed, amazed at the wealth of his entertainer.

Some time afterwards, the dove ceased to nest on the stake in the wall, and no longer flew round the house. The merchant said: "I see now that fortune has forsaken me; I shall lose my wealth." He ceased to traffic, sealed up his treasure-houses, dressed like a beggar, and walked everywhere, instead of riding. He set out and walked a long time, and when he was tired he lay down. A herd of beasts came out of a village, & as an ass stepped over the merchant it made water on him. The illustrious merchant did not even move out of the way, but said: "I am sure that my luck is departed, & this I take as a sign of it, for the ass could easily have found some other place to relieve himself, unless this had been sent to me as a token." He arose and went his way. He travelled on until he came to India. There he wandered about as a beggar in the bazars. One of those who sat in the bazar recognized him at once, gave him two phluris, as an alms, and said to his slave: "Take him to our house." When it was dark, he himself came, and said: "What has befallen thee?" The poor man told him all. The young merchant then went and told his father, who rejoiced greatly, and kept the poor man of Brussa in his own house, & showed him great honour. It happened that, after such severe discipline and hardship, God at length became merciful to the man, and fortune again smiled. In the house where the

guest dwelt, a stake was driven into the wall. A dove flew thither, built her nest on the stake, and laid her eggs. Then the merchant of Brussa knew that fate had become kind again; he took leave of his kind host, went home, and busied himself with trade.

"Dread sovereign! It is well known to thine invincible majesty that I have been a comrade & friend to Ruka. But I see that fortune frowns on him. I try to convince him, to instruct him, but he will not listen to me. What cause have I to be the friend or foe of one of them rather than the other?"

KING PHONEZ TOLD A TALE.

CLVIII. The king who gave up the throne to his son

THERE was once a king, just, merciful, possessed of boundless wealth. He grew old, gave up the throne to his only son, and said to him: "My son! reign in my stead; but, as long as I am alive, touch not my treasury; when I die, give away all my hoard to the poor, for the peace of my soul." His son obeyed. The young king exhibited such equity and goodness that all men forgot his father. Right well did he rule. Now he never rode in the daytime, but at night he mounted his horse and rode, commanding that torches be carried behind him, and not in front. All wondered at this, but no man dared to ask

the reason. The old king enquired of his attendants how his son ruled. They told him how well he did, and mentioned the curious fact about his nightly rides. The old king sent for his son, and said to him: "My son, I hear thee highly praised; but if it pleases thee to ride by night, it were better to have torches carried in front of thee, and not behind." The young king answered: "Until this day I ventured not to tell thee why I have done this. It is to show that it would be better for thee to send thy treasures away in front of thee, and give them to the poor; for to distribute them after thou art gone will be like carrying torches behind." The old king was pleased with the advice; he gave away all that he had, then thanked his son, and said: "It is better to do all the good we can in our lifetime, & make haste to bestow our benefits."

"O Sedrak! Thinkest thou that I know not this? But Ruka believes that it is better to behave as he is doing, & do good afterwards. He forgets that life soon slips away, & death may catch him unawares. He has done evil and not good, and so will it be with him in time to come; thus will he have nought to take with him to yonder world but the fruits of his ill deeds."

THE VIZIER TOLD A TALE.

CLIX. The hawk, the duck, and the partridge

A HAWK caught a duck, & was about to eat it, but still held it alive & unhurt, when a partridge, alarmed by a sportsman, flew by. The hawk flew after the partridge, and tried to catch it; but the duck escaped from its claws, and flew away. It could not overtake the partridge, and thus both were lost!

"If Ruka now ceases to be wicked, and runs after good deeds, he will not reach the latter, while he will love the advantages of the former. It will be with him as it was with the hawk, and his case will be a pitiable one indeed."

THE KING TOLD A TALE.

CLX. The duck & the toad

A SMALL pool was formed on a hill, by the rain. A duck flew up and settled there. A toad became friendly with the duck; they stayed together, & spent the time as pleasantly as possible. When the sun began to have some force, and the summer days grew warm, the water dried up, little by little; so the duck said to the toad: "Come, let us change our quarters." The toad replied: "Thou art accustomed to a strolling life, but I cannot leave the haunts of my forefathers." The duck flew away to a place where

there was much water, leaving the toad in its native place. Some time afterwards, the duck said: "I will go & see how my brother the toad is getting on." When it flew up the hill it found the pool dry, and the toad dead. It said: "Ah! brother, rather than love such an inheritance as thine, it is better to rove about as I do."

"Since Ruka has become hardened in ill-doing, you do well not to imitate him, for it will happen to him as to the toad."

THE VIZIER TOLD A TALE.

(Omitted.) CLXI.

"O king! grant my petition. Deliver me from their conversation and society!"

KING PHONEZ TOLD A TALE.

IN the city of Constantinople dwelt a married couple who loved each other dearly. As the man sat in the bazar selling his wares, a certain woman noticed him. She passed several times, but the man was not aware of the attentions paid him by the amorous dame. At last, she filled a cup with water, covered it with plane-tree leaves, and set it before him. The man was astonished, but did not understand what she would be at. When he fell ill, he said to his wife: "A certain woman behaved towards me in such and such a way, and since then I have been in pain, and CLXII. The faithful couple

feel unwell." His wife said to him: "The woman was in love with thee, and this is the cause of thy sickness. Wherefore shouldst thou die? Go to the woman." The man replied: "I know not where she dwells." His wife answered: "Seek her at the house in front of which the plane-tree grows, shading a fountain, and thou shalt find her." The man went and found the house, but the door was shut, and they would not open it, so he went back & told his wife. She said: "The woman does not wish thee to go in by that door, go and try the other one." He returned to the house, went in, and found the woman; they began to be merry and wanton. Then the bazar guard came and shut the door on the pair; they gave heavy bribes, but could not gain their freedom. The man gave a phluri to one of the guards, and sent him to his wife to tell what had happened. The night guard took the guilty pair to jail, and left them there, intending to inform the cadi next day, & have them slain. But the man's wife sent a letter to the cadi, saying: "Thou art a just judge! Whoever heard before, in thy time, of married folk being taken and imprisoned for being together?" Then she wrapped herself in a sheet and went to the place where her husband and the lecherous woman were, and said to the warder: "The man is my debtor, let me go in." ∴ When she was in, she wrapped up the

∴ For a similar excuse cf. No. 115.

woman in the sheet and sent her away, and remained with her husband. When the cadi received the letter he was very angry; he sent men and brought the prisoners and their captors before him. The latter took an oath, & said: "They are adulterers, we caught them in the act!" The woman said: "Enquire of my father, and of so-and-so who asked my hand, and of him through whom I was affianced, if I am not this man's wife. You might have accused me if you had found me with a stranger, but it is otherwise with one's own husband!" ∴

"O Sedrak! I am uneasy about your enmity one to another, and see that neither you, nor I, nor anybody else will get out of this business without unhappy consequences."

∴ Cf. No. 16.

HERE endeth The Book of Wisdom & Lies, a Georgian Story-book of the eighteenth century, by Sulkhan-Saba Orbeliani: translated, with notes, by Oliver Wardrop. Printed by William Morris at the Kelmscott Press, 14, Upper Mall, Hammersmith, in the County of Middlesex; & finished on the 29th day of September, 1894.



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